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THE CHINESE RECORDER

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VOL. XLVI.

OCTOBER, 1915.

No. 10

Registered at the Chinese Post Office as a Newspaper.

A Study of Taoism.

The Altar of Heaven—Ancient and Modern.

A Pioneer Mission Work.

Chinese Newspapers—An Open Door.

Material intended for Publication should be addressed,

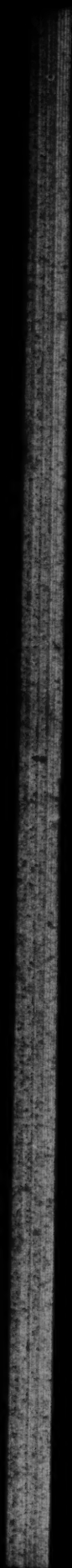
"Editor Chinese Recorder, 5 Quinsan Gardens, Shanghai."

Advertising and Business Matters should be addressed to

"Presbyterian Mission Press, 18 Peking Road, Shanghai."

Published monthly at the American Presbyterian Mission Press
18 Peking Road, Shanghai, China.

Subscription \$4.00 Mexican (Gold \$2.00 or 8 shillings) per annum, postpaid



THE CHINESE RECORDER

Published Monthly at the American Presbyterian Mission Press,
18 Peking Road, Shanghai, China

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Editorial

Taoism and Christianity.

THE condensed article by Mr. Inglis on "Taoism from a Christian Standpoint" is exceedingly suggestive. It is evident that in studying the changes that have come over the religious ideas of the Chinese one can simply plunge from one deep into another, each plunge increasing the difficulty of getting at the exact truth. In spite, however, of the way in which truth is mixed with error—so that it is almost unrecognizable—there is a point of contact between Taoism and Christianity which should not be overlooked. The error that has grown up around the truth has caused the adherents of this religion to lose track of the truth they had. And yet, as is often stated, it is the truth embedded in these ancient systems which constitutes their real hold. In our efforts to be fair to such truth as the Chinese have we should be careful not to despise a grain of gold embedded in bushels of sand,—because it is hard to find.

It will help us, moreover, to take a right attitude towards Taoism, to realize, as Mr. Inglis points out, that it "has the lowest ideal of man's origin and destiny," and, "as a religious force it is so weak that its ritual books are full of borrowed phrases."

The danger in the comparative study of religions lies in the fact that one's enthusiasm in regard to the amount of truth contained in other religions may lead him unconsciously to

decrease the emphasis on his own. That is always a thing to be avoided, for when Christians cease to believe that Christianity is the best religion *the force of their propaganda will have spent itself.*

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**The Altar of
Heaven.**

WE are indebted to Mr. Hodous for his exhaustive study on "The Sacrifice to Heaven," and to the *Far Eastern Review* for the privilege of reprinting the article by Mr. Moore on "President Yuan Shih-k'ai at the Altar of Heaven." These two articles are complements to one another, bringing our information up to date. They should go far in helping us to understand the significance of this ceremony in the life of the Chinese people, which is an effort to express their sense of obligation to and dependence upon the Higher Powers. This sense of dependence upon the Higher Powers should furnish a point of contact between Christianity and the Chinese. Is there, in fact, any other country in the world where minds and hearts are so open to a consideration of the claims of Christianity as is at present the case in China?

Mr. Hodous' remarks with regard to the part played by music are exceedingly interesting. Music as the great harmonizer between the laws of heaven and earth, and the powers of nature and those subject to them, is an idea that we do not remember to have heard brought forth in connection with music in the West. It should not be difficult to lead a people who believe this, in such a way that Christian music, both vocal and instrumental, may play a very important part in their development.

That China has taken a tremendous stride towards a new order is shown in that even this ancient ceremony has had to yield to modifications to fit in with republican and other ideals. One of the most significant facts about China is this same sublimely simple "Altar of Heaven" and this same stately ceremony, in recognition of a relation higher than all others. Stately and simple, however, as it is, it yet lacks that binding, uplifting influence which comes over those who are personally linked up with a living Saviour.

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Self-help.

IN connection with the excellent article on "The Pescadores as a Mission Field", we desire to draw attention to our wish to get more of such articles. There are

places all around the border of China of which we know very little and on which articles like the one mentioned would always be interesting. If any of our friends live under somewhat similar conditions, we should be very glad indeed to get into touch with them.

Not the least interesting point in this present article is the fact that the South Formosa Presbyterian Church has chosen these islands as its mission field. Out of its total givings last year for all purposes—27,568 yen—400 yen went to the support of two preachers for this home mission field.

We should like also to draw attention to a short article in the *Korean Mission Field* for July (1915), setting forth missionary enterprises which are being wholly financed and directed by the Korean Church in the Southern Methodist Mission. Most of the people in the territory allotted to this Mission are miserably poor, but nevertheless there was organized the Kando Missionary Society which took up the question of employing a worker to preach the Gospel to the Koreans in Chinese territory. Later there was organized an Evangelistic Union composed of all the preachers, helpers and colporteurs. These all gave monthly one-twentieth of their salaries, which fund is used to pay the salary and travelling expenses of an evangelist. *It is only along these lines that the future adequate evangelization of China is possible.*

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A Savings Bank Scheme.

IN our social service department Mr. Robert Gillies asks, after discussing the question of debts in China, whether anything has been done in the way of a savings bank scheme. He feels that this is an immediate and urgent need. In this connection we wish to draw attention to an article in the *International Review of Missions* for July, 1915, on "Co-operative Agricultural Banks." The author says: "The system is one of Co-operative Agricultural Banks, with the emphasis on the Co-operative. These have been at work on the continent of Europe with marvellous results, but it is only within the last dozen years that the system has been tried in India. Under government supervision the system is working wonders in the way of releasing the cultivators of India from their long indebtedness to the money-lender. The system advances money for agricultural purposes, not to an individual, but to the village society,

composed of members bound to one another by strong bonds of mutual and unlimited liability, so that all are encouraged to work their hardest to meet the trust reposed in them Last year's working may be briefly summarized. Out of a working capital of about £4,000, much of which has been invested in permanent securities such as land, wells, and so on, our co-operators repaid into the bank a sum of £1,600. The reserve fund of their bank stands at £345, and is built up year by year out of the surplus interest that accrues from the difference between the interest charged on loans and the interest paid on capital. This reserve is designed in the course of time to buy out the original capital, so that the bank may come to be the people's very own."

Our impression is that the amount of ready money among these classes in India is less than it is in China. However that may be, this scheme has a ring about it that sounds practical, and we recommend a consideration of it to all whose interests are along this line.

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Multiplying our Forces.

THE article by Mr. Thwing on "Newspapers as an Evangelistic Agency" should have been published before. It is full of suggestions, that raise the pertinent question, Why cannot every missionary centre in China do the same thing? The reply will be, of course, "We have not the time!" The answer to that is that the missionary force, which, compared with the rapid growth of its opportunities and responsibilities, is proportionately diminishing all the time, must solve the problem of doing the most work with the least expenditure of energy.

We are convinced that since Chinese newspapers are open to the Christian propaganda there is laid upon us a responsibility that ought to be developed. It is a great thing for one man to be able to preach day after day to a crowded house, but with all due respect for such gifted evangelistic workers, who work individually, it seems to us that more work is accomplished in the end by those who, along the lines suggested by Mr. Thwing, or in theological institutions, medical schools, Bible schools, and training classes, are training ten or a dozen or twenty to work in twenty places or more instead of one. In selecting the place he will fill, each missionary should decide upon that one where he can

easiest *multiply himself*. Unless the missionaries do this our task may get ahead of us. In a country such as China, where reading matter on Christian topics is welcomed, it becomes a question whether we are really true to our responsibilities in their broadest aspects if we let such opportunities go by in order to meet one that is a little nearer to us. We should like to know that in every large missionary centre somebody is doing what Mr. Thwing has been doing, or else that arrangements have been made for the same or a similar series of articles to be scattered broadcast over the whole of China.

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Some Interesting Findings.

THE Kuliang Conference has courteously sent to us a copy of their Findings. Some of these are so suggestive that we wish to pass them

on, and so make, without comment, the following quotations:

"In tabulating statistics about the Chinese Force very special care should be taken to find a means of showing accurately the relative amount of Chinese and Foreign support given to the Chinese staff."

"Self-support is best fostered by taking our Chinese colleagues more and more fully into our *confidence*. In order to attain a healthy measure of self-support the Chinese must first be given a full *knowledge of the facts and factors* which govern and modify the financial aspects of Mission work. Along with these facts the Missionary body should hasten to give increasing *responsibility* to its Chinese colleagues."

On Social Service we have the following :

"In this service to the people, there should be closer co-operation with the officials, gentry, and Chinese educators and members of their households and as much of the leadership as possible should be placed upon them. In schools for girls more emphasis should be placed on subjects that will prepare the students for practical life People can often be used in connection with social service when it would be difficult to find other lines of activity for them in church work."

With regard to the need for leaders in the Chinese Church, we find the following :

"The Conference finds that the lack in this matter is due to many causes, and first and foremost to the fact that leaders have not been prayed for with sufficient constancy and intensity. If they are to be discovered and used they must be prayed for by the whole Christian force. The Conference is confident that the Chinese Church has many possible leaders amongst its members, men and women prepared of God, but that, until the Church realizes its need and entreats God to make these leaders manifest,

it must continue in its comparatively leaderless state. The Missionaries must not complicate this problem by thinking that they alone can discover and train them; they must not be obsessed by the idea that the only leaders of value are those who conform to their own preconceived pattern, nor must they look upon such leaders as *their* workers. In this matter the Chinese Church must be encouraged and left to act for itself."

Concerted action along the above lines would, we believe, result in progress where in many cases things seem now to be at a standstill.

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**A New
Menace.**

WE are passing through a period of world-wide agitation against the unrestricted use of alcoholic and other stimulants. It is a sign of the times that Russia has abolished vodka, France has suppressed the manufacture and sale of absinthe, Great Britain has put up a most significant fight against intoxicating liquors that is not yet finished, that in the United States enthusiastic expectation is running high that by 1920 the "saloon" will be abolished, and that China has fallen into line with its determined campaign to rid the country of the curse of opium. To the consideration of this stirring movement the *World Outlook* for August, 1915, devotes an entire issue, that is well worth reading. The success of the efforts put forth in China will compare favorably with that of the countries indicated above. It is only reiteration to point out, however, that other drugs and stimulants are coming into China all too rapidly, to fill the gap left by the forced departure of opium. China has not yet followed the example of Russia, where a beginning has been made in turning vodka shops into reading-rooms. That there is need of a campaign to ward off this new menace, is forcibly brought home in the account given in the *North-China Daily News* of September 14th of Japan's Morphia Trade with China. This is described as "the most immediately lucrative branch of Japanese commerce", amounting to a retail sale in 1913 of $6\frac{1}{4}$ tons at an estimated profit of £480,000. This information, taken in connection with the disturbing fact that at the Shanghai Ratepayers' Meeting last March the Japanese turned out in force and voted en bloc in favor of retaining opium in the Shanghai Settlement, leads to the assumption that Japan's commercial relations with China are dominated very largely by those who think of nothing but profit. We do not

wish to assume that Japan's entire diplomatic policy is of the same stamp. It is rather unfortunate too, that at a time when Japan's political allies are making a fight against such evils she should appear to seize the opportunity to spread one of them for lucrative interests. It does not relieve Japan of blame that the chief morphia firm in Japan is a foreign one, though it does make us realize that the necessity for action is not a responsibility of Japan's alone. We hope that ere long the higher ideals which we have been led to believe exist in Japan will forge to the front and curtail this new and growing menace.

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**The Need
of Rest**

A correspondent (and a subscriber) gently calls our attention to the fact, based on our failure to republish an article on The Sabbath Day which was sent to us some months ago, that he fears we are opposed to rest on the part of the missionary. We hasten to disabuse his mind of this error. We are under the impression that—leaving out the question of one day's rest in seven, which he advocates—many missionaries (ourselves among them) would be glad to get time for regular rest at night, leave alone the day.

His letter, however, reminds us of a thought we have often had,—that a great many missionaries allow themselves to be rushed entirely too much. We are of the opinion that the ordinary missionary is not made for the strenuous life of seven days' constant and endless labor. American missionaries might well take note of their English brethren in the matter of allowing a certain amount of time for recreation; but in addition to that there is a growing need that all missionaries should take time to meditate and read. We do not see how, in these complex days, a missionary can do his best work by simply putting out his energy and hardly ever taking time to renew his mental viewpoint or his spiritual fervor.

Summer resorts do not meet the need altogether. Indeed, the summer resort tends to be for many—what with committee meetings and conferences—the most strenuous time of the whole year. We are in hearty accord with our correspondent—that the missionary should take time to rest and that, considered in its broad lines, the habit of seven days' continuous work will not produce the highest efficiency.

The Promotion of Intercession.

"Pray with unceasing prayer and entreaty on every fitting occasion in the Spirit and *be always on the alert to seize opportunities for doing so*, with unwearied persistence and entreaty on behalf of all God's people and ask on my behalf that words may be given to me so that, outspoken and fearless, I may make known the truth of the Good News . . . so that when telling them I may speak out boldly as I ought." St. Paul. Weymouth's translation.

New impetus has been given to evangelistic work in all parts of China in the past few years and larger and more thorough plans are being made for a truly forward evangelistic movement. May we unite our prayers this month upon this phase of Christ's work as it will be done throughout China from the most remote village to the largest city. With "unwearied persistence" may we pray not only as individuals but in special group prayer meetings and in station and church prayer meetings:

I. That all those, both Chinese and missionaries, who are engaged in evangelistic work, may have Christ's vision of the possibilities of their field: His strength and wisdom to carry out God's plan for it and the power of the Holy Spirit to win multitudes of men and women to the Lord Jesus Christ.

II. That capable men and women who have a spiritual perception into the Truth of God's Word and spiritual power in imparting it to others may be discovered and trained to lead the Bible classes for inquirers. To this end pray for the Bible Teachers' Training School to be held in Manchuria in October and in Kwangtung later in the year under the leadership of the Sunday School Union.

III. That God's Spirit may be poured out in great power and rich blessing upon every special evangelistic movement of 1915-16.

A series of meetings for women under the leadership of Miss Jessie Gregg are to be held in Honan in October and November.

Under the leadership of the Provincial Committee on "Forward Evangelistic Movement" a series of evangelistic meetings for government students and gentry is to be held in

Honan during October under the leadership of Dr. W. W. Peter and Mr. C. T. Wang. This is the beginning of a province-wide campaign similar to the one conducted in Fukien last year with such splendid results and should call out the most earnest and believing prayer of the whole church in China. The dates and Prayer Cycle are as follows.

KAIFENG.

Dr. W. W. PETER, October 4, 5, 6.
Mr. C. T. WANG, October 7, 8, 9.

WEIHUI.

Dr. W. W. PETER, October 8, 9.
Mr. C. T. WANG, October 12, 13, 14.

CHANGTE.

Dr. W. W. PETER, October 13, 14, 15.
Mr. C. T. WANG, October 16, 17, 18.

PRAYER CYCLE.

"Enter Honan on your knees."

SUNDAY. Pray for the HONAN CHRISTIANS, that they may be prepared to receive into their midst a large ingress of students and gentry.

MONDAY. Pray for the LITERATI AND ALL READING MEN, that they may be moved to look to the Christian Church for the solution of China's social moral and religious problems.

TUESDAY. Pray for the TIMES OF MEETING, that they may be preceded by a spirit of large expectation and that they may be owned and used of God for His own Glory.

WEDNESDAY. Pray for DR. PETER AND MR. WANG, that they may be kept in health and strength and specially filled with power from on high to reach the hearts and wills of their hearers.

THURSDAY. Pray for the COMMITTEES AND EXECUTIVE SECRETARIES, that they may plan wisely and well in every detail in order that there may be an adequate reaping.

FRIDAY. Pray for the BIBLE STUDY LEADERS, that they may have the necessary gifts of character, leadership, tact and friendship and aim only at the salvation of men.

SATURDAY. Pray for ALL WHO HEAR, that they may decide to investigate thoroughly the claims of Jesus Christ as presented in the Bible and so be led to surrender their wills to the Saviour of the World and give themselves to the service of their fellow-men.

"Whatsoever ye shall ask in My Name, that will I do."

Contributed Articles

Taoism from the Christian Standpoint

JAMES W. INGLIS

THE degeneracy of Taoism is a familiar topic ; the contrast between the speculations of Laotze or Chwangtze and the superstitious follies commonly known to us in China. Intercourse with some Taoists who became Christians, and who found a preparation for Theism in their own books, suggested to me long ago that there might still be found a Taoism of a higher type, and that there must be some rational explanation of the descent from the level of Laotze. Circumstances did not favour my following up this idea, until I was asked to prepare an article for the Bible Dictionary to be issued by the Christian Literature Society. The following paragraphs give the substance of that article.

In the first place I have to acknowledge my debt to Dr. L. Wieger, S.J., of Hokienfu, whose work on Taoism gives the first consistent and intelligible account of the whole system. In particular, his first volume* must form the basis for all future inquiry.

I. The causes of the decline from idealism to superstition may be indicated as follows.—(1) There was no organized society like a church which could expel heretics. The bond of union was partly the negative bond of dissent from Confucius, hence the folk-lore and traditions which were set aside by him found shelter under the Taoist roof. It is a mistake to consider the Tao Teh King as if it were the Canon or standard of belief ; it is the manifesto, the earliest extant of a school, but the other members of the school were in no wise bound to conform to it, and it may well be that later writings embody the beliefs of an earlier age.

(2) The essence of Taoism lies in the study and mastery of nature. This readily leads to magic. There is just a little of this in Laotze, it is developed in Liehtze and Chwangtze, in

* Le Canon Taoïste, Shanghai, Tousewei Press.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

later times the form varies, but we are never far from the central idea of occult power over the external world.

(3) The method was always deductive, never inductive. Instead of studying phenomena, they laid down principles. Granted the unity of Tao, then the dual powers Yin-yang, then the five elements, there is no reason why anything should not happen. Hence so much that appears to us grotesque or fantastic is simply the result of an inversion of method, the use of logic instead of observation.

II. *History.* The following are the important stages in the growth of Taoism.

It is no long interval from Chwangtze, with his fancies of the spirit-man (神人), who feeds on dew and wind and rides on the clouds, to the follies of Ts'in Shih Hwang and the Han emperors, (see R. K. Douglas, "Confucianism and 'Taoism'" S. P. C. K. ch. 5). But the turning point is said by Wieger to begin in the third century A.D. with the work of Ko-hsüan (葛玄), who appears to have been influenced by Buddhists. It was then that the Ling-pao (靈苞) school arose with its strong theistic bias. Again in the 6th century another element of Buddhism intruded itself; the Tautric school lent to Taoism its charms, talismans, and exorcisms. Wieger concludes "That the whole of this was an innovation, and not the normal development of the original principles of Taoism, has been remarked by the Chinese literati from the start until our own day."

The present monastic priesthood claim to have been organized under the Yuan dynasty by Seven True Men. Chief of these was Ch'iu Ch'u-chi (邱處機), the author of Si-yu-ki (西游記), who went to the Snow Mountains on the Thibetan border where he met Kublai Khan. Imperial favour then constituted the Pai-yün-kwan (白雲觀) in Peking the head of all Taoist monasteries.

Another tradition is represented by Chang-tao-ling (張道陵), as chief of married Taoists (正一派 or 夥居道). His dignity dates from the activity of K'ou Ch'ien-chih (寇謙之) in the 5th century, who succeeded in raising him to be hereditary patriarch of magicians (南宮法); but the celibate Taoists whom I consulted in Moukden repudiate all connection with him, so that foreigners have done wrong to style him "the Taoist Pope."

III. *Doctrine.* As the doctrine of Man is fundamental to Confucius, so is the doctrine of Nature to Taoism. Man is viewed in his relation to the universe.

(1) *Tao.* The ultimate mystery is beyond human ken; no name can properly express it; (道可道非常道, 名可名非常名), but for convenience let us call it the Way Tao: and lest we should be led astray by the mere name, there are synonyms, such as the void (無有), the beginning (太初), the unity (太一). "Neither speech nor silence are adequate to express it" (Chwangtze). This Tao was before all things, even before God (Ti, the supreme Ruler of the ancient classics); hence it is the source of all, even the life of spirits is derived from it—神鬼神帝, 生天生地 (where 神 is a verb). The names Creator (造物者) and Ancestor (宗, 祖) are thus applied to it by Chwangtze; Kweikutze (鬼谷子) calls it the source of the spiritual, 神明之源; and Hwai Nan tze (淮南子) in an eloquent passage describes it as the cause of all the energy and operation of nature.

Hence Tao has been used to translate "Logos" in John 1, but it is the impersonal Logos of Alexandrian philosophy, not the personal Logos who was made flesh. Indeed Chwangtze seems several times to be on the brink of a discovery, when he draws back. "It is as if there were a controlling power (真宰) but we cannot grasp his personality (朕)."

Cosmogony plays a leading part in Taoist speculation, so that the Yi King, especially the appendices, are here of the highest importance. The operation of the mystery of Tao is called Teh, of which "virtue" is a misleading translation as it suggests ethical values. The beginning of phenomena is called ch'i (氣) or Yin-yang or Heaven and Earth, obviously the mistake lies in attempting to explain the evolution of the universe by mere names, which being abstract themselves require explanation.

(2) *Doctrine of God.* I am not disposed to condemn the Taoist philosophers for placing Tao before Shangti. "Ti" is referred to by Chwangtze as an archaic term, and even in the Odes and Annals there was not enough said of Shangti to satisfy the human mind, which ever craves for the mysterious, the infinite. That they found in the formless absolute (無狀之狀 無像之像), which they called Tao. It might be said that this was God as discerned by the intellect, but there is no suggestion of worship. The conventional ritual of the nation

was on another plane, with which thought had little concern. Taoism was then a philosophy, not a religion.

When the great change came with the introduction of the Ling Pao doctrine already named, there was at last a religion. So far as language goes nothing could be better. "Exalted above all worlds, before chaos, creator of all heavens, immaterial (虛無), self-existent, true mystery." (Daily Office). This is addressed to (元始天尊) "Eternal Heavenly Lord," the first of the "Three Pure Ones," who practically replaces the Tao of philosophy; and equally elevated is the language addressed to the other members of the Triad. It might seem as if the light of truth had gleamed for a moment, only to be overclouded by astrology and image-worship. All three members of the Triad are now regarded as avatars (化身) of Laotze, and Yü Hwang (玉皇) is venerated as the supreme God. The Pei Tou King (北斗經), invokes the seven stars of Ursa Major as the Pole of creation, Lord of all souls, judge of the living and the dead.

(3) *Doctrine of Man.* The ideal of man is to be one with Tao, and thus to be identified with the essence of the universe. "Man may wholly be called Heaven and Spirit (神)." "Body and soul (形神) both find their unity and reality in Tao (合真)." Now it is here that we come on the fundamental error of Taoism, as a monism, forcing man and nature, matter and spirit, into a unity where the material element is bound to triumph. Hence we may be misled by the use of terms consecrated in Christian practice, such as Shen and Ling; they never get beyond the idea of the microscopic rather than the spiritual, e.g. a modern book gives dew and lightning as examples of the "spiritual" (靈) and even a Buddhist writer criticises the system for its materialism and its restriction to the things of sense, (不論象外: 元氣但是境界之相).

Consistently with what has been said, Taoist ethics rest on the return to nature. The action of the universe is through inaction (天地無爲而無不爲), and man should follow its example. The finest sayings of Laotze are those in which he commends humility and self-restraint. "The sage puts himself last and yet is first." "The highest goodness is like water, which benefits all yet takes the lowest place." But in the application of the principle of quietism to political and social life, neither Laotze nor Chwangtze show any conception of what is practicable. Primitive man lived like the beasts

without knowledge. When he fell, then laws were necessary, hence the whole Confucian system, ritual and moral, is condemned as the artificial creation of a decadent age. All this is no doubt an exaggeration of the truth that the highest morality comes from the heart and is not based on rules. "By the law is the knowledge of sin." (Rom. 3. 20).

But again the ethical teaching is lost in materialism, and the path to virtue is sought in physical culture, such as regulation of the breath, or assimilation of light and air.

IV. *Contact with Christianity.* The ample use made of Taoist phraseology on the Nestorian tablet should prepare us for similar loans on the other side. Indeed Wieger suggests even earlier contact. He quotes an account of the revelation of the Triad to Ko-hsüan, in which the first person is named Yü Lo-hsiao (鬱羅翹); this he suggests is from Eloha the Syriac form of Elohim. In the Daily Office I find the phrases 森羅, 大羅, which an ex-priest explains to mean "remote vast and majestic, Lo being the name of the heaven inhabited by the first person of the three." This surely has no basis in Chinese, and the other syllables 鬱 and 翹 remain unexplained. At a later date the names given to the Triad seem undoubtedly to betray Christian influence. "T'ai shang ta tao chün (太上大道君) was born in the western country of Lu-na (綠那) ("Rome" says Wieger); his name is 器度" (Christus). I may also refer to No. 334 in Wieger's Catalogue (十號功德經) which seems an echo of the history of the incarnation. To come to later times, the Si-yu-ki (ch. 1) seems to have borrowed the periods of Creation from Genesis I.

Notwithstanding these occasional evidences of contact, it remains true that, of the three religions of China, this has the lowest ideal of man's origin and destiny. It intrudes into those regions where Confucius was afraid to venture, but it brings back few treasures. As a religious force it is so weak that its ritual books are full of borrowed phrases, as "confession of sin," "forgiveness," "salvation," with Nirvana, Brahma, and other foreign terms, all taken over directly from Buddhism.

The Sacrifice to Heaven.

L. HODOUS.

II. PURPOSE OF SACRIFICE TO HEAVEN.

(Continued from August number, page 492.)

WHAT is the purpose of the sacrifice to Heaven? The Li Ki (禮記) in the portion entitled Li Khi (禮器) says: "The sacrifice to the Ti in the suburb is the highest expression of reverence." By this sacrifice Shangti was honored as the supreme ruler by the emperor as his vice-regent on earth over men and over the spirits and the gods. The dogma that the son of Heaven rules over the gods is as old as the Shu King and the Bamboo Books (竹書紀年). By this sacrifice Shangti was honored as the superior of the emperor and this act compelled all subordinate beings whether men or spirits to take their proper place in the universe. When this sacrifice was properly performed the minor sacrifices were also performed properly and everybody and everything performed the functions of his station. The Li Yun (禮運) says in illustration of this: "The ceremonies in the suburb bring about the distribution of the proper functions to the hundred *shen* (神)." Only the emperor could perform this sacrifice. The Tsi I (祭義) of the Li Ki says: "Only the holy man (*i.e.* the emperor) is capable of making an offering agreeable to the Ti just as the filial son is able to make an offering agreeable to his parent." The sacrifice to Heaven was the keystone in the religious and political system of China. We touch here the rules of propriety. They are from one point of view the laws of Heaven by which order is kept in the universe. By these laws each one is put into his place and is given a function to perform. As the Yo Ki (樂記) says: "Heaven is high, the earth is low and all beings are divided into different species and so this has resulted in the rules of the ceremonies." The Li Ki in the portion called Li Yun says: "The *li* (ceremonies or rites) has its roots in the absolute, which dividing, formed Heaven and Earth, which by its rotation made the operation of *yin* and *yang*; and by modification made the four seasons. It separated and formed the ghosts and the *shen*. Its descent is called orders. Its rule lies in the hands of Heaven." The Yo Ki says: "When we think of the ceremonies and music, how they reach the

height of heaven and embrace the earth ; how there are in them the phenomena of retrogression and expansion, and a communication with the spirit-like (operations of nature) we must pronounce their height the highest, their reach the farthest, their depth the most profound, and their breadth the greatest."

The Yo Ki further says: "To go to the very root (of our feelings) and know the changes (which they undergo) is the province of music ; to display sincerity and put away all that is hypocritical is the grand law of ceremonies. Ceremonies and music resemble the nature of Heaven and Earth, penetrate to the virtues of the spiritual intelligence, bring down the spirits from above, and raise up those whose seat is below. They give a sort of substantial embodiment of what is most subtle as well as material, and regulate the duties between father and son, ruler and subject." "Therefore, when the great man uses and exhibits his ceremonies and music, Heaven and Earth will in response to him display their brilliant influences. They will act in happy union, and the energies (of nature), now expanding, now contracting, will proceed harmoniously. The general airs from above and the responsive action below will overspread and nourish all things. Then plants and trees will grow luxuriantly, curling sprouts and buds will expand ; the feathered and winged tribes will be active ; horns and antlers will grow ; insects will come to the light and revive ; birds will breed and brood ; the hairy tribes will mate and bring forth ; the mammalia will have no abortions, and no eggs will be broken or addled,—and all will have to be ascribed to the power of music."

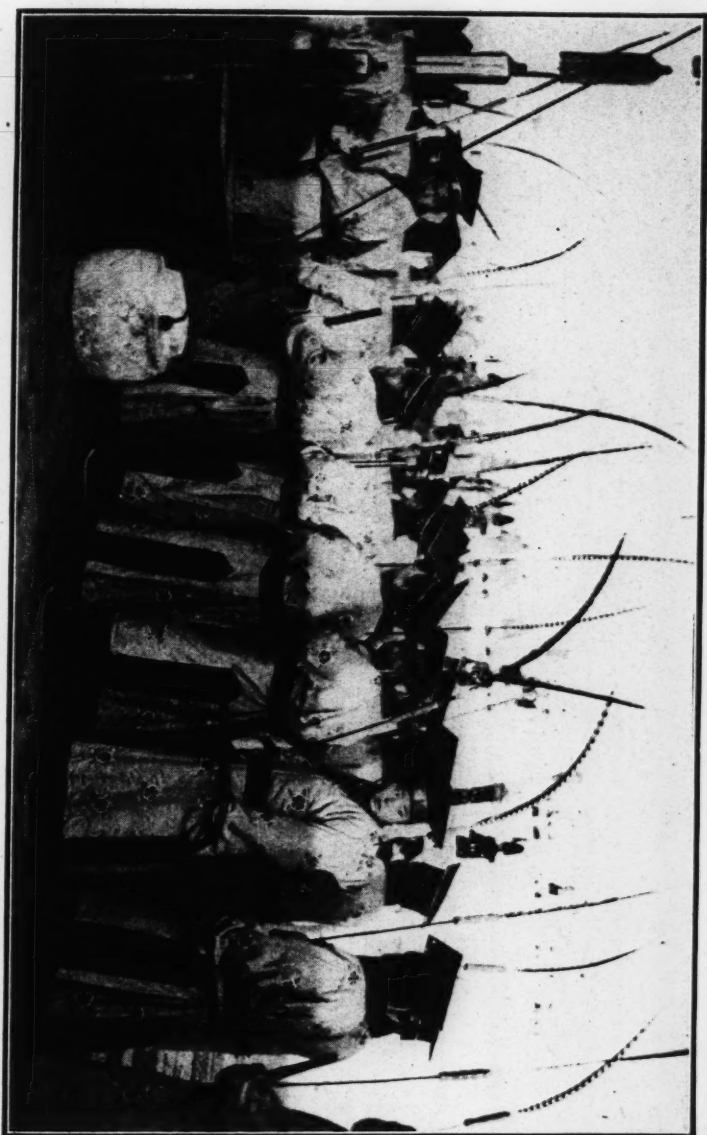
This last passage introduces us to the function of music in this great sacrifice. While the rules of ceremonies keep everything in its place, it is necessary to have all these different beings act in harmony and with mutual compliance. The harvest, for example, ripens by the harmonious working of many different forces. Music which harmonizes these different agencies is more fundamental than the rites. The Yo Ki says: "The knowledge of music leads to the subtle springs that underly the rules and ceremonies. He who has apprehended both ceremonies and music may be pronounced to be a possessor of virtue." Just as music harmonizes the passions and desires of man's heart so it does with the different forces of nature which are anthropomorphized. These may be influenced just as the human mind is influenced.

By way of illustration of this the Yo Kî says: "In music of the grandest style there is the same harmony that prevails between Heaven and Earth; in ceremonies of the grandest form there is the same graduation that exists between Heaven and Earth. Through harmony, things do not fail (to fulfil their ends); through the graduation we have the sacrifices to Heaven and those to Earth. In the world of the living ceremonies and music are cultivated. In the world of the dead the *kwei* (鬼) and *shen* (神) are honored. These things being so, in all within the four seas, there must be mutual respect and love." Another passage says:

"The breath (or influence) of earth ascends on high, and that of heaven descends below. These in their repressive and expansive powers come into mutual contact, and heaven and earth act on each other. (The susceptibilities of nature) are roused by the thunder, excited by the wind and rain, moved by the four seasons, and warmed by the sun and moon; and all the processes of change and growth vigorously proceed. Thus it was that music was framed to indicate the action of the heaven and earth."

The function of music in the government of ancient times is illustrated by the following passage from the Yo Kî: "In the interaction of Heaven and Earth, if cold and heat do not come at the proper seasons, illnesses arise (among the people); if wind and rain do not come in their due proportions, famine ensues. The instructions (of their superiors) are the people's cold and heat; if they are not what the time requires, an injury is done to society. The affairs (of their superiors) are the people's wind and rain; if they are not properly regulated, they have no success. In accordance with this, the object of the ancient kings in their practise of music was to bring their government into harmony with those laws (of Heaven and Earth). If it was good, then the conduct (of the people) was like the virtue (of their superiors)."

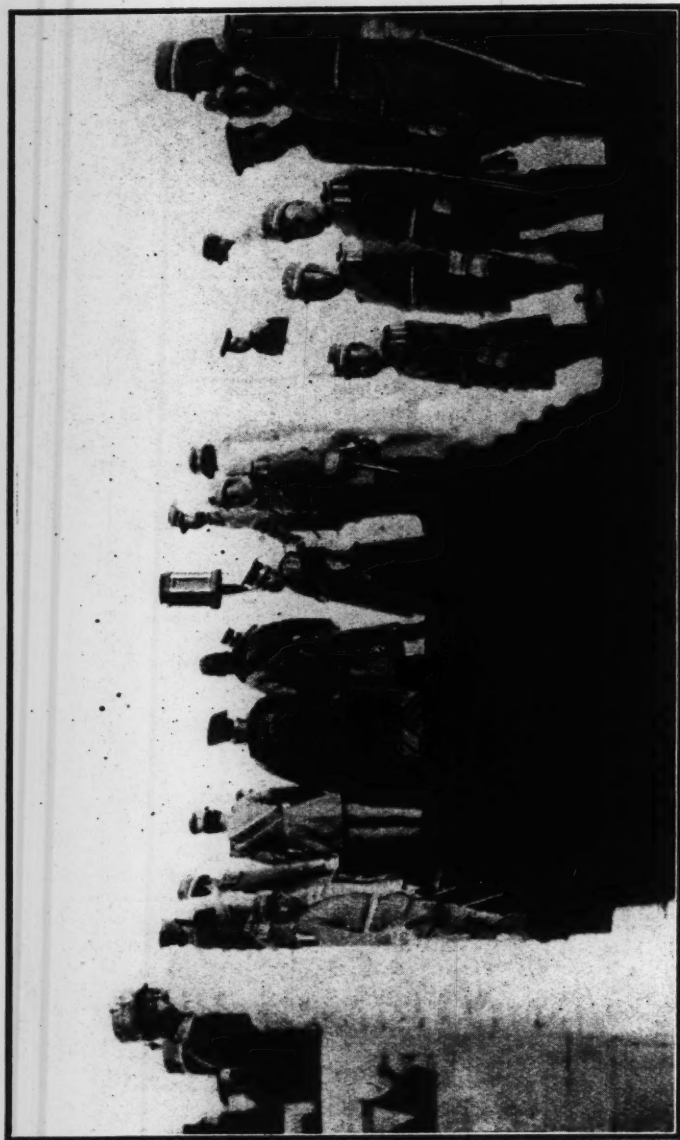
The influence of music upon the powers of nature is described as follows in the Yo Kî: "Hence fine and distinct notes represent Heaven; the strong and powerful notes represent earth, the beginning and the ending of the pieces of music represent the four seasons, the evolutions (of the pantomimes) represent the wind and the rain. (The five principal notes of the gamut resemble) the five colors which form a complete and elegant whole, without any confusion. (The



Group of choristers with reed instruments surmounted by the tail feathers of pheasants.

(See article on "President Yuan Shih-Kai at the Altar of Heaven.")





President Yuan (central figure) during a period of the ceremony on the Altar of Heaven.

(See article on "President Yuan Shih-Kai at the Altar of Heaven.")

eight instruments of different materials like) the eight winds, follow the musical tubes without any irregular deviation."

The purpose of the sacrifices to Heaven and Earth is expressed tersely by the Li Ki in the portion entitled Li Khi (禮器): "They sacrifice to Ti in the suburbs and Heaven rewards them with an adequate amount of wind and rain, and cold and heat come at the proper time." The Shi King (詩經) says: "Wen Wang (文王) carefully and reverently served Shangti perfectly and received many favors. His blessings did not diminish and he obtained the empire of the world." It is with perfect understanding of these principles that Confucius said: "If a prince comprehends the meaning of the sacrifice offered to Heaven in the suburbs and the sacrifice to Earth, and the offerings made to the spirits protecting the territory and the ceremonies which are performed in the autumn and the summer in the temple of the ancestors, will not the governing of the state be as easy as the pointing to the palm of his hand?" A prayer offered to Shangti which has come down from the Han dynasty reads:

"Most August Shangti, shine upon the earth, gather the powers of the earth together and send down sweet wind and rain that all beings may flourish in abundance."

The grand ceremony on the morning of the winter solstice performed by the emperor and his high officials was thus connected with the daily life and needs of the people. As long as Heaven sent down sweet wind and rain and all things flourished in abundance the dynasty was secure. A succession of bad years usually brought out the luxury and immoral life of the court in contrast to the suffering of the people and the people rose and drove out the ruling house.

III. SACRIFICES TO HEAVEN AT DIFFERENT TIMES OF THE YEAR.

Beside the sacrifice to Heaven at the winter solstice, there was a sacrifice in the first month on the first day designated by the cyclical character *sin* (辛). This offering was made by the emperor in order to bring about a good harvest. The Li Ki ascribes its origin to Wen Wang (文王). It says in the portion called Ming Thang Wei (明堂位): "Therefore the princes of Lu (魯) in the first month of spring mounted the great vehicle which carried on an arc of bamboo and its envelope a standard with twelve bands of silk and ornaments with the images of

the sun and moon. They offered a sacrifice in the suburb to the Ti and associated Heou Tsi (后稷) with him. This is the ceremony which is performed by the son of Heaven." The probability is that this sacrifice was made long before Wen Wang, the founder of the Chow dynasty, performed this ceremony after the battle of Muh Yeh (牧野).

This sacrifice was made in early times in the eastern suburb to the Azure Ti (青帝) who represented the productive power of spring. Very early T'ai Hao (太皞), a legendary emperor who began his reign 2852 B.C., was associated in the sacrifice as well as Heou Tsi who was regarded as the ancestor of the Chow dynasty. In the early days this sacrifice was said to be a sacrifice to Shangti. In the Han dynasty, probably through some foreign influence, this Azure Ti was associated with the planet Jupiter and was regarded as an assistant of Shangti. This sacrifice has survived to almost the present day.

Another sacrifice to Heaven was made just before the rains came in the early summer. The Monthly (月令) Rescripts of the Li Ki says: "In the second month of the summer there is a great sacrifice to Ti with a symphony of all the instruments of music." This offering was made to Yen Ti (炎帝), a legendary emperor who began to rule 2737 B.C. He was associated with the south and with fire. Chen K'ang Shing (鄭康成), the great commentator of the Han dynasty, comments on the above passage as follows: "To pray for rain to Ti means to make an altar beside the altar of the southern suburb to sacrifice for rain to the Tis of the five elements and to associate with them the former Tis." Chen goes on to say that, "the five Tis may not be placed upon the altar of Shangti. Therefore, another altar is made for them beside it." This sacrifice was offered later in case there was a drought. During the last dynasty it was made regularly, the ancestors of the reigning house being associated with Shangti of August Heaven.

In the second month of autumn offering was made in the ancestral temple. This is described in the Li Ki in the portion entitled the Kî I (記儀): "On the day of the offering (in the temple of the ancestors) the prince leads the victim by the cord. He is accompanied by his son, the minister of state, and the grand prefects follow according to rank. When he entered the door of the temple, they placed the victim against the column.

The minister of state and the grand prefects rolled up their sleeves and took off the hair of the bull. They took the hair back of the ears (and offered it to the spirits in order that they might give attention to the suppliant). "With a phoenix knife they slew the victim and took the fat and the entrails to offer and then retired. They offered a part of the meat which was plunged into boiling water. They offered the raw meat and retired." In this sacrifice the ancestors were associated with Shangti. It was made regularly during the last dynasty.

Besides these regular offerings to Heaven there were special offerings. One of these was called the *Lü* (旅). The character means a group or a company and hence the offering was a collective offering. In the Shu King this sacrifice was made to the hills alone. In the Tribute of Yü we read: "*Lü* sacrifices were offered to the hills Ts'ae and Mung (蔡蒙) on the regulation of the country about them." In the Chow Li the sacrifice is called the *T'ai Lü* (太旅) and was made to Shangti. The Chow Li says: "When the country has an important occasion, it offers a *Lü* sacrifice to Shangti and to the tutelary deities of the mountains and rivers of the four quarters of the world." The commentary on this passage is, "The meaning of this sacrifice is to pray to a large number of deities. It is not like the sacrifice made in the southern suburb specially to Ti." Chen, the commentator of the Han dynasty, says that the *T'ai Lü* is a sacrifice to the five ancient emperors. The occasion was some national calamity, such as drought and flood or some great announcement.

Another special offering was called *lei* (類). Legge says that this sacrifice was offered on a special occasion, but with ordinary forms. Shun offered such a sacrifice on the resignation of Yao from the throne. The character means 'of a class' and hence the sacrifice was to a class of deities belonging together. It is often employed with the sacrifice called *tsao* (造) which means to go to the god or spirit for the purpose of requesting a favor. This sacrifice was made by the army when about to start on a punitive expedition.

Another sacrifice to Shangti is called *tao t'zu* (禱祠). This took place according to the Chow Li when some great calamity afflicted the land.

The emperor on his tours of inspection usually sacrificed to Heaven by burning a pyre of wood. The wood was piled up and the victim was placed on the top. According to the

Chow Li these imperial tours took place to the east in the second month, to the south in the fifth month, to the west in the eighth month and to the north in the eleventh month.

Once a year a sacrifice called the Ti (禘) sacrifice was made to all the royal ancestors who had occupied the throne. There was also a great sacrifice to the royal ancestors who occupied the throne once every five years.

(To be continued.)

President Yuan Shih-kai at the Altar of Heaven.

FREDERICK MOORE.

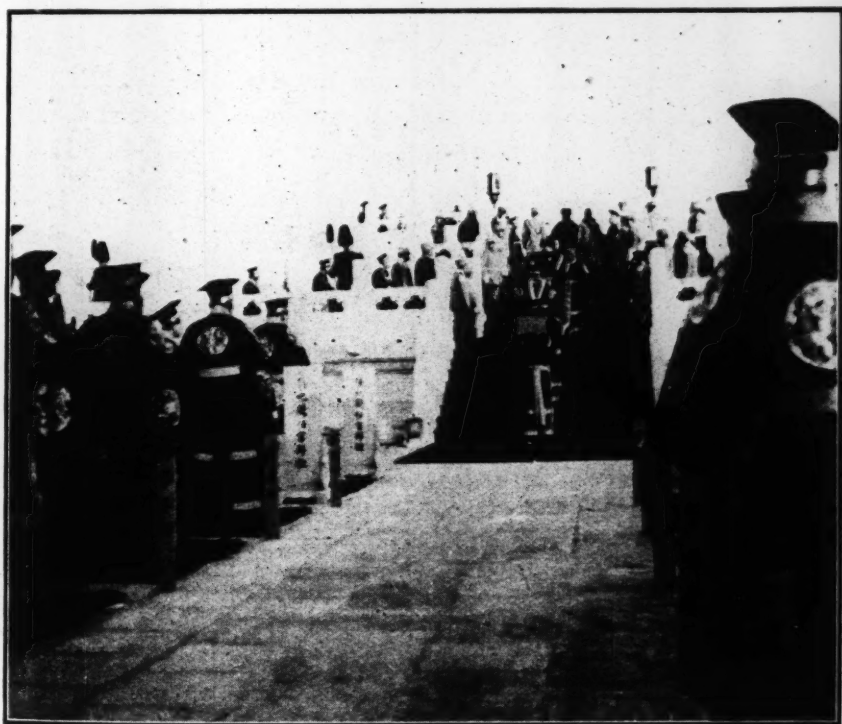
ON the occasion of the Winter Solstice, honored by a long line not only of Monarchs but of Dynasties, President Yuan Shih-kai went in state from his palace to worship Heaven at the famous Altar, that was formerly regarded as the Centre of the Universe. In every respect the ceremony was carried out with the splendor, and something of the mysticism, that surrounded it in former days.

The Temple of Heaven itself is the first show place in Peking. Within a vast enclosure, covering many acres, stand the temple, the altar, and many buildings, the colors of which are of great and varied beauty. The altar is a white marble dais, circular in form, and of proportions and simplicity that have inspired the wonder and admiration of men from every land. There is no covering to it; it is open to the sky and Heaven.

This white altar was a brilliant sight as the sun rose on the clear, cold morning of December 23rd. At every pillar of the balustrade stood a spear-bearer in uniform and plumes like a modern European lancer in parade colors. In the enclosure immediately below were the musicians weirdly clad in robes of blue studded with stars; and their instruments were those of the day in which Confucius lived. There were probably two hundred of them. There was a troop or choir of small boys who played reed pipes, with pheasant feathers five feet in length swaying from them. The stringed instruments, giving forth music like harps, were longer than anything we know in this day—some six or eight feet. Then there were bells of the extraordinary shapes and tones of two thousand years ago. The enormous drum stood high up on a stout pole supported



President Yuan in ceremonial robes, surrounded by officials and government officers, proceeding on foot to the Altar of Heaven.



Minor officials descending from Altar bearing the sacrifices to the sacrificial fires.

(For explanation of above pictures see article on "President Yuan Shih-Kai at the Altar of Heaven.")



by dragons' heads at the base, and over it hung a canopy of red and gold.

The musicians stood in two groups at the sides of the main aisle to the altar, the southern aisle; and between them the officials, those who took no part in the preparation of the sacrifices, were ranged in groups according to their grades, ready to kowtow at the proper signal. Scattered round about this orderly arrangement of men in robes and hats of a style worn centuries ago, were military officers and police, the police in black and gold, and the military men in the brilliant modern uniforms which the Republic has adopted. In all the crowd there were but two foreign civilians, one being the writer; and this was the first occasion that a foreigner has ever been admitted to this sacrifice.

Just as the sun rose, the President's motor car, surrounded by a troop of officers on galloping Mongolian ponies, drew up at the last gate but one,—for one must pass through many gates before reaching the Altar of Heaven. The President, likewise dressed in uniform, descended from the car and got into a sedan chair, which was borne by eight men through the gate and into a red, tent-like, impromptu building, not the permanent structure in which the Emperor used to robe. And in a few minutes he came out robed like those officials who awaited him, except that beneath his overgown of blue the stripes of an imperial underrobe trailed, and on the overgown twelve, and not eight or less, conspicuous medallions shone, formed of interwinding dragons and other symbols.

The ceremony lasted for an hour, terminating with the burning of the sacrifices in a great green-tiled brazier beside the altar. Incense, the hair and flesh of a calf, the finest silk, and a tablet sealed and signed by the President, were put into the flame.

It was a bitter cold day, and no sooner had the President passed out of the inner arches than the soldiers, who had stood on guard over night, broke ranks, some of them climbing upon the sides of the great brazier and warming themselves by the sacrificial fires.

For this worship, as for that at the Confucian Temple some months before, the President was criticised to some extent in private conversation, although the press took little note of the event and commented only favourably. It was said in private that Yuan Shih-kai was assuming imperial functions.

The President, however, explained in a Mandate that he performed the ceremony only as the representative of the State, in which, he said, authority is now vested. The Mandate, as translated by *The Peking Gazette*, runs as follows :—

“The ceremony for the offering of bullocks has been recorded in Ancient Records, and the system of altars is given in detail in Chow Kuang. The Ancients respected the Great Heaven, hence they offered it sacrifices. When we review the Ancient Records we find the matter of sacrifice to occupy a most prominent part. However, since the revolution all kinds of opinions have presented themselves to the public. It is said that the system of honoring Heaven originated from the monarchical system, and that the practice of offering sacrifices in the suburbs should not be retained by the Min Kuo. Thus the ceremony should be abolished as was the case of the suggestion to abolish the offering of sheep in Confucius' time. Indeed they have held the doctrine of the equality of all the people, and yet they have failed to appreciate the sincere respect for the presence of God. They think that to worship ancestors is an act to be performed by the sovereign of a nation, ignoring the fact that to remember the origin from which one derives his being is a common principle of society. They have caused the abolition of the sacrifice of bullocks, and made altars a heap of ruins. Certainly this is not the way to manifest the Grand Ceremony and to honor the august traditions. Heaven countenances what is countenanced by the people, and Heaven hears what is acceptable to the ear of the people. Anything which the people ask will be granted by Heaven. Therefore in ancient times when the sovereigns governed the people they reigned in the name of Heaven. It meant that an eye was there always looking down with power, and showed that there was the presence of the Unseen to afford just protection. Such sentiment corresponds exactly with the spirit of republicanism.

The Standard Ceremony for the Worship of Heaven, which was passed by the Political Conference and fixed by the Bureau of Rites, has already been promulgated. In a petition of the Ministry of Interior it is now stated that as the 23rd of the 12th month of this year is the day of the Winter Solstice, during which date the Ceremonies of the Worship of Heaven should take place, therefore I, the President, have decided that on that date I will respectfully perform the ceremonies in person at the head of all the officials in the capacity of the representatives of the people of this country. All the local officials, as representatives of the people whom they govern, are hereby ordered to offer sacrifices in their respective localities. Thus the ancient ideas will be preserved and the great blessings from Heaven may be appreciated.”

We take the following facts from the interesting description of the ceremony that appeared in *The Peking Gazette* on the day of the ceremony.

The Grand Sacrifice of Heaven has been resumed to-day after having been left in oblivion for three years since the

abdication of the Manchu Emperor. The ceremony, with certain unimportant variations, followed the ritual prescribed in the Book of Rites, which is described below in outline. Elaborate preparations have been made and care has been taken to insure the proper carrying out of every detail, as this is the function of functions, which in former days only the Emperor and his representatives were considered fit to perform. To suit the conditions of the Republic the rule is altered that every family may, if they desire, worship on a simpler scale. It may be interesting to add here that the people of China, so long as they remained un-Christianized, have always worshipped Heaven though not on the winter solstice day. Almost every family sets up an improvised altar in the well-swept courtyard on the New Year day and offerings of cakes and fruits are offered with the burning of incense. The new rule, however, requires that the family worship of heaven should be performed on the day of the winter solstice with the additional rites of offering libations and burning of silk.

In order to impress upon the officials the importance of the occasion and that they may sanctify themselves, a mandate issued three days prior to the day of sacrifice called on the officials to prepare their hearts and solemnise their minds, and to keep "preparatory fast" for two days and "devotional fast" for one day. When in "preparatory fast" the official can attend to his ordinary duties but is not allowed to attend funerals, visit the sick, drinking wine, make merriment, or eat meat, fish or eggs. When keeping the "devotional fast" everything except sacrificial affairs must be put aside.

At daybreak yesterday, being the eve of the solstice, the temple and the sacrificial tables and vessels were arranged by the Official Attendant in person in the following order:

On the day before the solstice and just after daybreak, the Official Attendant sweeps both the inside and the outside of the Altar, so that a Resting Shed may be erected on the eastern side of the main road just outside of the Gate of the left wall of the Altar. Smaller sheds are erected on the western side for other officials. The Woodman prepares the Altar of Burnt Offering by placing firewood on it, and other attendants place the necessary tables in the First Circle of the Altar according to the plan approved and promulgated.

In the same afternoon the Official Attendant prepares the Prayer Tablet and places it in a clean room. The tablet is made

of blue paper and inscribed with letters of vermillion. He then goes to the slaughter-house and watches the slaying of the sacrificial bullock, and sees that the blood and hair are placed in a tray and carried to the Meat Room. Next he places the bullock in the sacrificial tray and the rice, cereals, cakes, and fruits in their respective receptacles.

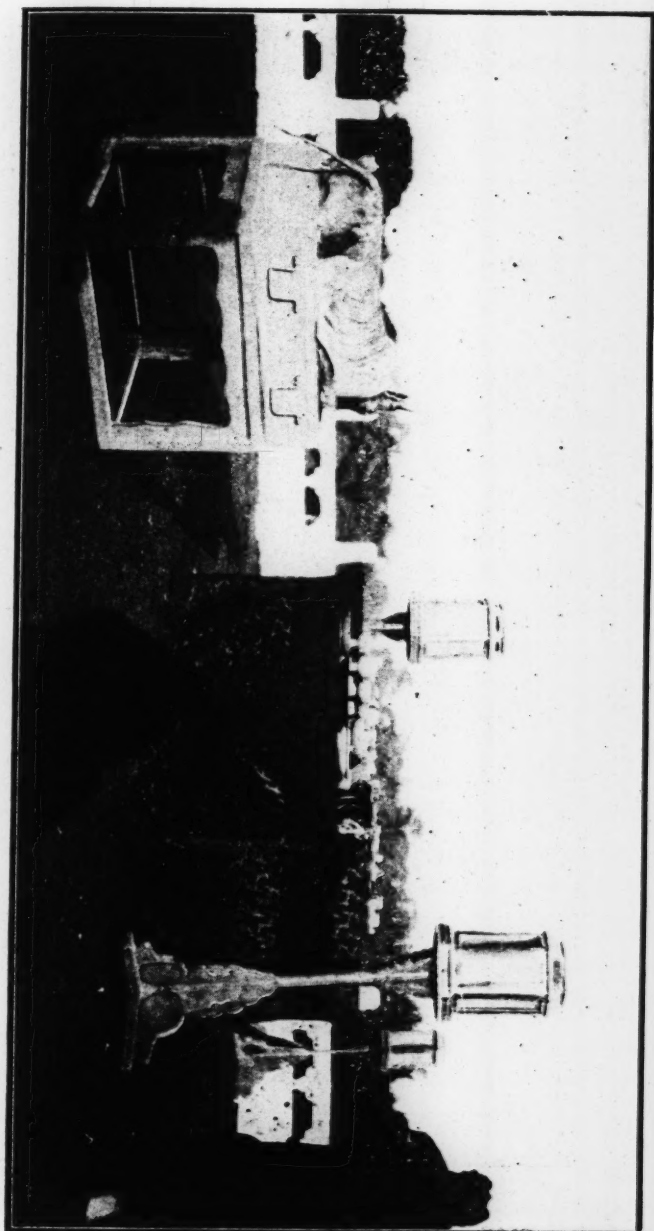
At daybreak the Official Attendant arranges the different vessels on the tables in the Altar Circle, and the gongs and musical instruments on the sides of it. These instruments are arranged below the steps of the third circle in the following order: On the eastern side, 1 big bell and 16 harmony bells, a drum, a wooden drum, a standard; and on the western side, 1 big gong and 16 harmony gongs, as well as a Yuan instrument shaped like a recumbent tiger. The musical instruments which consist of 10 Ch'ing (harpsichord), 4 Se (psalteries), 10 Hsiao (clarinet), 6 Ti (fife), 6 Pai-hsiao (pandean pipes), 2 Huan (porcelain conch), 2 Sheng (mouth organ) and 10 Pofu (a sort of drum) are arranged together with 2 Ching (banner), 2 Chieh (pole), 2 Kan (staff) and 64 each of Ch'i (pole-axe), Yu (feather staff) and Yo, in equal numbers on each side of the Altar steps.

The Vice-Minister of Interior acting as the Chief Inspector, then ascends the Altar by the flight of steps on the west side and inspects the arrangements one by one, after which he leaves the Altar by the same flight of steps.

Then headed by his retinue the President ascends the Altar by the flight of steps on the southern side and takes his position in the Second Circle facing north. At the same time all the other participants also take their places according to the approved plan. The ceremony of Lighting the Boufire is then performed. At the cry of the Herald the President bows four times, which example is followed by the other officials, while the musicians play. The tray containing the blood and hair is carried forward and placed on the table.

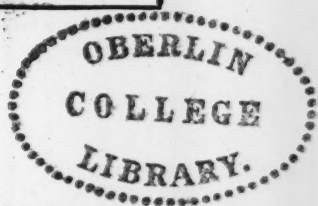
The next part is the offering of the silk. This is done with the President advancing in the First Circle and lifting the silk handed to him by the Silk Carrier. The silk is afterwards placed in the centre of the table and the President returns to his kneeling place outside of the First Circle.

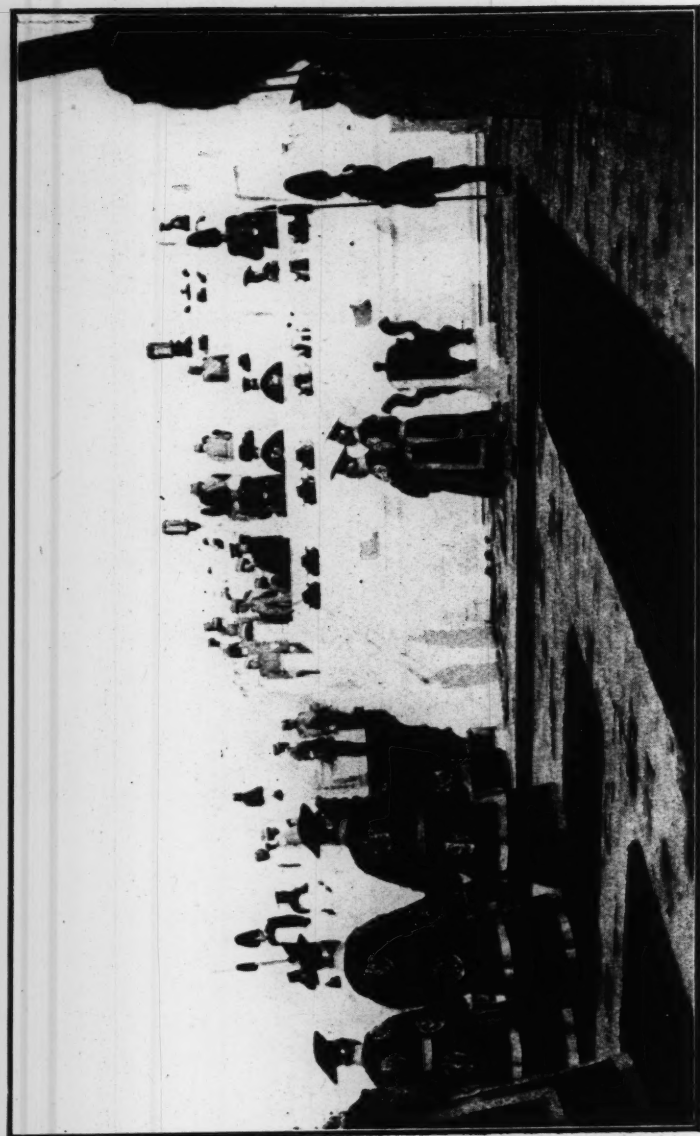
The musicians then strike up the music of Meat Offering, and immediately an official removes the tray containing the blood and hair. Another official comes forward with a pot filled with



The bullock and edibles that were offered as a sacrifice to heaven.

(See article on "President Yuan Shih-Kai at the Altar of Heaven.")





A general view of the Altar while the ceremony was in progress.
(See article on "President Yuan Shih-Kai at the Altar of Heaven.")

hot soup, which he hands to the President, who lifts it as high as his face and returns it to the official. The pot carrier then pours the soup on the meat in the tray three times and descends the Altar by the steps on the west side. The President then returns to his kneeling place and the music stops again.

The first prayer is now offered in the following manner. At the announcement of the Crier the goblets are filled with wine, and immediately the Head Musician gives the command to start the music of the First Prayer, which is accompanied by the dancers going through the evolutions of Kan-Chieh. Meantime the President is ushered again to the First Circle and given the goblet, which he lifts as high as his face when it is handed back to the Cup Bearer who pours the contents into a tray. The President next advances to a Table of Prayer and stands in front of it. The Chanting Official takes his position on the right of the President and reads the Prayer, which is worded as follows:

"On the. . . day the Great President. . . representing the citizens, craves to pray to Heaven above and say, Heaven thou dost look down on us and givest us the nation. All-seeing and all-hearing yet how near and how close. Now we come before Thee on this winter Solstice day when the air takes on new life, in spirit devout, with ancient ceremony, and with offerings of jade, silk, and meat. May our prayer and offerings rise unto Thee with incense sweet. We sanctify ourselves and pray for Thine acceptance."

When the reading of the prayer is over, the President lifts up the Prayer Tablet and hands it to the Chanting Official, who places it in a basket. The President then retires to his kneeling place and prostrates himself four times, which example is followed by the other officials. The Second and Final Prayers are offered in much the same way, accompanied by particular kinds of music.

This part of the ceremony is symbolical rather than real. The blessings are symbolized by a cup of wine and a portion of meat, which are handed to the President by an official on his right, one by one. These the President lifts with two hands in a reverential manner and hands to the official on his left. The President then returns to his place of worship and prostrates himself four times, followed by subordinates. Some of the vessels containing grain, etc., are now removed to one side and Green Jade (beryl) is offered amidst music.

The Great Ceremony is closed with the Burnt Offering, or the Watch of the Bonfire—as it is called in Chinese. With due solemnity the Chanting Official carries the chanting tablet, the Silk Carrier carries the basket, and the Cup Bearer carries the wine and cereals to the Altar of Burnt Offering and places these things on the firewood. They are followed by the President and his retinue. The former takes a position west of the Altar and facing it. At the command of the Crier the fireman lights the wood, and the ceremony is concluded. The President, heralded by the Heralds and Ushers, returns to the Resting Shed, and there changes his dress, after which he returns to his palace, and the Grand Sacrifice is at an end.

It may be interesting to remark that in order to suit the circumstances of the time much of the old form of ceremony has been discarded. To take all possible religious tint out of the ceremony, the old custom of receiving and sending off the god has been cancelled. A bullock used to be burnt with the bonfire, but this is now considered meaningless and is therefore eliminated from the programme. Incense is burnt as a token of the ascending prayer and devotion of the worshippers. In the matter of prostrations the old custom of kowtow nine times and kneel three times, is abolished, and in its place the ceremony of prostrating four times has been adopted. The reason given is that to show extra reverence and devotion the ceremony of prostrating twice, which was the highest form of respect among men in ancient times, is doubled. In order to avoid confusion and assure reverence, the old custom of offering the bullock has been changed into offering of the meat, that is, pouring the hot soup on the meat already placed on the table.

The most important part of the change comes at the conclusion of the ceremony when the Blessings are received from Heaven. This, according to the old usage, only the Emperor was fit to do and he was the only person supposed to be blessed by Heaven, as he was the person who offered the sacrifice. But as the nation is a Republic and the President is the representative of the citizens, he only receives the blessing on behalf of the citizens. Thus if he should be unable to attend the ceremony a delegate may be appointed in his place and receive the meat and wine of blessing just like the President himself. Another sign of republicanism is the change of the name of the music. The music of the worship of Heaven was called Hsi in the

dynasty of Chow, Yung in the dynasty of Sung, Yia in the dynasty of Liang, etc., etc. Now that the nation is a republic (kung-ho), the music is called Ho.—*From The Far Eastern Review.*

The Pescadores as a Mission Field

HOPE MONCRIEFF

THE Pescadores as a Mission Field form one of the sidings in the main line of missionary progress. This little group of some dozen inhabited islands constitutes a county in the Japanese colony of Formosa. The inhabitants are entirely Chinese from the Amoy region of the Fukhien province.

Before referring to the mission work a few facts about the islands may be of interest. The climate is poor. Lying out in the midst of the ocean and exposed to the strength of gales and monsoons these barren wind-swept islands may be said to have scarcely a chance. All the wealth of tropical verdure and luxuriant growth to be found in Formosa are entirely absent here. Nor is there any delightful shade of bamboo grove and banyan tree to protect the inhabitants from the blazing heat of summer, for there is scarcely a tree on the islands. In this respect they form a striking contrast to the parent island close at hand. In the summer Formosa heat is tempered by the shade and the rain. And during the nights there is a land breeze blowing out towards the sea. The Pescadores have neither the shade by day nor the breeze at night. An Irishman when he saw Aden is reported to have said, "Well, if that's Aden I don't wonder our first parents rebelled!" I think if I stayed on the Pescadores I would be inclined to rebel too. But the people of these islands do not rebel. They cling tenaciously to the barren soil as the home of their fathers and are very unwilling to leave. Many would not dare to offend the spirits of the ancestors by selling the old croft. Some years ago a tempting offer of land was made by the Japanese authorities to any who would emigrate to the east coast of Formosa where there is plenty of spare room and new ground to be opened up, but this was not sufficient to induce a single family to leave. Of the population of 58,000,

8,000 young men have come over to the main island to earn a living. But even they do not abandon the old home. Whenever the fishing season comes round back they go for several months.

Although as the crow flies only 50 miles separate these islands from Formosa, and a regular service of steamers touches at the capital town and lands mails twice a week, and junks are plying up and down all the time, still the islands are in a sense remote. Their social customs and habits too differ in many respects. They live half in the sea and half on land. Millet is the chief food of the people. The whole crop may be destroyed sometimes by a monsoon sweeping over the islands and carrying with it a fine salt water spray from the sea. The soil is barren, and sandy, and every vegetable patch has to be protected by a high coral wall or dyke. Even these walls cannot protect the vegetables from destruction in specially high winds. The houses have to be strongly built. Coral and lime are easily got and slates are imported from the mainland. So a strong and serviceable house can be built at a moderate cost.

Fishing is of course the great industry. The islands themselves are just like so many great fishing boats right out in the midst of the ocean. There is nothing about fish and their haunts, tides and currents, winds and weather and boats, that the people of the Pescadores do not know. They have all manner of ways too of catching and trapping fish. There it is not a matter of sport. The struggle for life is far too keen for that. It is how they can get the most fish out of the sea, with the least expenditure of time and labour. Of course, there are all kinds of nets, and rodfishing sometimes too, and enclosures are built out at sea on shallow coral reefs in which shoals of big fish are trapped. They go out too at night and flash torches, catching the fish when dazed with the light. Sometimes near the shore a large number of men form a ring like a lot of children, and gradually narrowing the circle and shouting as they go, drive the fish into a net. The fish are of every size and variety from sharks down to little shrimp-like creatures that they pick from the sand as they scoop it up and riddle it out. In the space of a couple of minutes one man ran over the names of 37 different varieties of fish which they catch, and these were only a few, just what they could remember at the moment.

The fisherman's life, however, with all its hardships and dangers makes a hard lot for the wife he leaves at home. The Pescadores woman is little better than a slave. Her life is a drive from morning to night. She ploughs and tills the croft. She rises early and goes to bed late at night. She has no time for rest in the heat of the day. Cooking, carrying water, the bearing and rearing of children, not to speak of their constant care night and day, all come within the range of her ceaseless round of duties. She is the property of her husband, who has married her to be the mother of his children, and do all the work of his house and croft. She does not even, it seems to me, attain to the position Mr. Campbell Moody* assigns to the average Chinese wife, viz., that of a confidential servant. Yet strange to say, in return for it all she has a certain amount of power, dear as the price may be that she has to pay. The men, as the Scotch proverb has it, are said to be "sair hodden doon." Left much to herself and to her own resources, the men being either away at work or at sea, the wife soon becomes the mistress of the home. And when the good man comes back, he finds that if he does not toe the line, the ruler of the home has wonderful powers of reprisal. For the time being he is more or less of a guest. But to revert to the hard lot of the Pescadores woman, when we landed at one of the islands we sent up to the Church to get someone to come down, and carry up our baggage. Women, of course, were sent. One man came, and among the women was an old lady of seventy-two, a veritable bag of flesh and bones. Poor old soul! When she took the end of a burden, my heart was sore. The man, who by the way was a Christian, walked on behind with a little bag weighing a few pounds over his shoulders. "Can't you take that end of that burden for the old lady," I said. He did so at once, but neither he nor she, I think, would understand. Woman is not accustomed to be considered in that way. The same old woman came in to worship in the preacher's house one evening. I handed her a seat. The company were surprised, and the condescension was considered so unique as to call forth a reference by the preacher to the fact that our Lord washed His disciples' feet. On one of the islands when a girl is going to be married, the question is asked, "Does he drive a bullock and cart?" To possess such, in value about 30 yen or £3, is to be rich. If she is going to

*"The Heathen Heart," by Rev. Campbell N. Moody, Formosa.

be the wife of a man with a bullock and a cart, then she is considered a lucky lass. Her lot may not be quite so hard, because the bullock will do some of her work! Women are often seen on the seashore at low tide gathering a kind of mossy seaweed, used for pigs' food, but in bad seasons the people have even been known to use it themselves.

Conjure up before your minds' eye five different groups of living things (very much alive at least they all are to the Chinese) each of which is very numerous, and you will be able to catch glimpses of life on these islands.

(1) *Flies*. I never saw such flies in my life. The people there have to shut their doors and darken the room, in order to get peace to eat their food. Night is the only time that brings relief. The fly goes to rest when the sun goes down; unlike the mosquito which is then only wakening up, because it loves the darkness rather than the light, although it is a question whether its deeds are any more evil than those of the fly. At nights the wire that suspends the lamp from the roof, is a perfect sight. It is black with myriads of flies. Nowhere else is chosen. They all crowd on to this single wire. Its scanty surface seems to make for them the best bed in the room.

(2) *Fish*. Fish are the alpha and the omega of life. Fish for breakfast, fish for dinner, and fish for tea. The air is full of the odour of fish. They dream of fish during the night. They talk of fish during the day. How many fish did you catch to-day? When are you going to fish? Is your good man back from the fishing yet? What did you get for the fish you sold? These are some of the questions one hears on every hand. What are these people doing down the street? A little circle is gathered round some object of interest, over which they are eagerly bending and every minute breaking out into loud and vigorous talk. They are only looking at a basket of fish. Their little world is circumscribed by fish. If they wish to know about the outside world, then they ask, "What kind of fish have you got in your part of the world?" "What is the price of fish in your ancestral home?"

(3) *Children*. The islands are crowded with children. They run wild like little savages. The mothers are too busy to look after them, and the fathers are oftenest not at home. They wade and battle in the sea, tumble about in the boats and junks, gather seaweed to feed the pigs, sometimes help with

the work in the fields. The sun beats down on their little naked bodies and makes them as brown as nuts. They laugh and play and swear and fight; but many a good and noble trait they have. They just grow up, without restraint, as nature fashions them day by day. We might sing of them in the words of Rudyard Kipling's crooning song of the mother to her baby seals

Laugh and go strong
And you can't go wrong
Child of the open sea.

(4) *Evil spirits.* Great is the fear of spirits. Every one who dies leaves a ghost to wander about after he is gone. The ghosts must be appeased. The proverb says that the evil spirits never cross the sea, and indeed if a man is drowned, his spirit must quickly be brought back, or there is no saying what harm he may do in the great deep. He might lure many another down into the abyss. Very few, almost none, I would say of the Christians even, entirely shake off the fear of evil spirits to the end of their days. That Jesus is stronger than the evil spirits is to them one of the consolations of the Christian Gospel.

(5) *Idols.* Of these the houses are full. The belief in the efficacy of idols in the Pescadores is very strong. Even a departed ancestor is sometimes "idolized," and his image placed among the household gods. In Formosa one or two idols in the family shrine, or even a paper scroll hung on the wall, with paintings of several household duties, is sufficient; but in the Pescadores as many as 10 or 20 idols may be found in one house. Every village too has its richly adorned temple, and although the people are so poor that in hard times many have only two meals a day, they are always ready to give to the sacred shrine.

The South Formosa Presbyterian Church has chosen this as its home mission field. Last year its total givings for all purposes were 27,568 yen, that is more than 6 yen per member. Of this sum more than 400 yen goes to the support of two preachers in the home-mission field. For the last 20 years the Chinese Church has borne this expense without any help from foreign sources. Donations have been given by foreigners towards the building of churches, but not towards the support of preachers. Yet notwithstanding all this labour and expense, the results have been very small indeed. The

Church there is like a small flickering candle. The seed, as a Chinaman said, has been sown in stony ground. The root of superstition is very deep. If Paul had come to these islands he would have said, "I perceive that in all things ye are very superstitious." The people cling to the old customs with even greater tenacity than they do either in Formosa or on the mainland. The migratory habits of the men, too, increase the difficulties of the work. It is a field that has given the Chinese Church many searchings of heart. Let us not suppose however that no good thing can come out of the Pescadores. There one meets with some of the best types of Christian men and women. Old Hien is as sincere a Christian as one could meet. A sorcerer, miserable at heart and sick in body, he decided to burn all his books and take away his life. Someone told him about the Gospel, and directed him to the Christian hospital in Formosa. He went across in a junk, and came back a new man with a new heart, and a new outlook on life. He could say in the words of the hymn:—

I came to Jesus as I was,
Weary and worn and sad ;
I found in Him a resting-place
And He has made me glad.

Since then he has never ceased to gather together a few Christians in his house every Sabbath day, and tell them something about the message of life. He is a loveable kindly simple-minded old man, much respected by all. I met another brave Christian woman, seeking amidst persecution and poverty to serve the Lord Christ. "What blessing," I asked her, "have you received from being a Christian?" "Well" she said, "for one thing the children sleep sounder at nights, and this little boy here is much better in health." We smile. But why? These were real blessings to her. She was trying to serve Jesus, and she believed that He loved and cared for her. Hers was a simple faith.

But although the Church is small and weak, there is plenty Evangelistic work to be done. Everywhere too the people are ready to hear. The islands have a traditional reputation for literary attainments, have produced many graduates, and the knowledge of character is more widely diffused than in Formosa. Many of the fishermen even are able to read. This makes a good soil for preaching and the selling of Gospel tracts. During a six weeks tour I visited

many of the islands, and preached the Gospel in most of the villages. Meetings were held in the capital town and all we needed to do was to paste up several bills to say a meeting would be held at night, send someone round the town with a gong, and the Church would be filled at night, and young men would sit for a couple of hours, while one after another preached. Sometimes we would go out during the day and at any time many were willing to leave their work and gather round the temple door to hear what the foreigner had to say. But the best hour of the day is just after the evening meal. The people are then at leisure in body and mind. For this purpose I always use a bright acetylene light. Dr. Gibson in his "Mission Problems and Methods," speaking of Evangelistic work, says, "There is one hour of the day which is often best of all for evangelistic work. When the men have returned from the fields, eaten their supper, . . . they gather to enjoy the evening breeze, and talk over village affairs in the cool of the evening. At this time especially if it be a moonlight night, occurs the best opportunity of all for evangelistic preaching." "Many a happy evening have I spent in talking under the moonlight in the cool evening air, with a friendly and attentive audience." Like Dr. Gibson I too during the last 17 years in China and Formosa, have spent many a happy evening preaching the Gospel in villages. But, strange to say, I have rarely enjoyed preaching under the light of the moon. It always seemed to me, that in preaching to the heathen, it is essential to see the expression on the faces of the people. In moonlight one only sees dark outlines and expressionless forms. But with the acetylene lamp night is turned into day. A whole yard can be lit up. Speaker and audience can face one another. And the bright light too gives a cheerful air to the whole gathering. Lantern services were also held in some of the villages. Indirectly a lantern service will draw out all in a village to hear the Gospel; but *attraction* is not the primary aim of the lantern, but *illustration*. For this purpose native slides of the prodigal son, the parable of the rich fool, Dives and Lazarus, and an old Testament set of Naaman the leper were used. In this way through the sense of sight some of the great conceptions of the Gospel message can be presented to a people whose torpid conscience is so hard to shock into a sense of the reality of eternal things.

Newspapers as an Evangelistic Agency.*

E. W. THWING.

THE newspaper is now playing an important part in the life and progress of China's millions. It may also be used as a powerful Evangelistic Agency. To make this fact clear is the purpose of the present paper. Every missionary and every missionary organization should be glad to make use of all forces at hand to make the truth of the gospel known to the people of China. Here, in the Press of China, is a channel which has vast possibilities, but as yet it is almost unused by the large majority of Christian workers on the field. We are not referring to the religious Press, but to the common Daily Newspaper.

It has been said that perhaps in the Government official "Peking Gazette", China has the oldest newspaper in the world. But it is only in recent years that the daily paper has become common among the people in all parts of China. It has been estimated that at the time of the Revolution, or shortly after, some 250-300 newspapers were published in China. The attempt at a second revolution, which led to the downfall of the "People's Party" resulted in the closing up of many of these papers, some of which had only been started for political ends. There are now fewer papers printed, but there is a more steady and natural growth in Chinese Journalism.

The question is often asked: "How shall we reach the Chinese newspapers"? The answer is twofold, by personal friendship, and by practical methods. Any one who will take the time to become acquainted with a newspaper man, will generally find him quite ready to co-operate, and often very desirous of securing new information and material, so that the friendship will result in mutual benefit. But there are some practical methods that must be followed, if the missionary is to make a lasting use of the Newspaper as an effective Evangelistic agency.

CHINESE NEWSPAPERS.

To make good use of Chinese papers, we must know more about them, their interests, their methods, and their aims. Perhaps nowhere, better than in China, do *names* give a clearer

*A paper read before the Peking Missionary Association, December, 1914.

hint as to the purpose of a newspaper. Just notice a few of them, that may show very clearly the point of contact which must be used to secure their support in the promulgation of Evangelistic truth.

1. The papers want news, items of interest, religious or otherwise, notices of meetings, held or to be held, reports and names of speakers. This is indicated by the most ordinary newspaper names. "Pe Ching Jih Pao", "Peking Daily News"; "Pe Ching Tientsin Shih Pao", "Peking and Tientsin Times"; "Shih Wan Pao", "News Reporter" etc., etc.

2. Some papers seek to meet the wants of special classes, as students, merchants, and others, as for example the "Tientsin Shang Pao", "Tientsin Commercial News".

3. Other papers, by their names, show their desire for China's independence, power and progress. "Ta Tsu Yu Pao", "Great Liberty News"; "Min Chiang Yih Pao", "Making the People Strong Daily News"; "Kuo Chuan Pao", "The Nation's Power".

4. Papers often show that their aim is for China and the Chinese, by national and patriotic titles. "Ta Kung Ho Yih Pao", "Great Republican Times"; "Hwang Chung Yih Pao", "The Yellow Race Bell Daily News"; "Kuo Min Hsin Pao", "The People's Newspaper"; "Kuo Min Kung Pao", "The People's Public Opinion"; "Ai Kuo Pao", "Patriotic News"; "Hsin Min Pao", "New China News".

5. Some papers indicate their local, provincial or special character. "Pe Fang Jih Pao", "Northern News"; "Han Kou Chung Hsi Pao", "Hankow Chinese and Western News"; "Ho Sheng Jih Pao", "The Voice from the River" etc., etc.

6. A number of papers show their desire to stir up the Chinese people by such names as, "Hsing Hua Pao", "Awaken China"; "Ching Shih Pao", "The News for Arousing the World"; "Hsiao Chung Jih Pao", "The Morning Bell Newspaper".

7. Another class of names proclaim that the papers have high ideals and desire to aid the people to virtue, duty, and a large knowledge. "Tien Chih Pao", "Heavenly Duties News"; "Jih Chih Pao", "Daily Knowledge"; "Ping Pao", "Impartial News"; "Tien Min Pao", "The Newspaper of the Heavenly People"; "Min Teh Pao",

"People's Virtue"; "Yen Shoh Pao", "The Lecturer"; "Chin Yen Chung Pao", "Opium Prohibition Bell"; "Ta Kung Pao", "Impartial News". These are but a few of the many names, found in China, and have been taken from the papers coming to our own Reading Room. They give us however a good introduction to what Chinese newspapers stand for. All of these papers and many others have been repeatedly used in making known the love of God and the Gospel of Jesus Christ.

MISSION NEWS IN THE DAILY PRESS.

Are the Chinese papers interested in our Mission work? When we do things, have meetings, and addresses, at the time they are interested in these things as *news*. If we can show that our message makes better men, more power and wealth for China, they have another interest. If we show that to love and honor God makes better citizens, more patriotism, and a stronger China, the Chinese newspaper will gladly print the message. Local events are always of interest to the local paper, world facts and world principles, of which we can find a large supply in the Bible, can reach the people through the daily press. Furthermore the Chinese recognize God and His Laws, and many a Gospel sermon with Scripture texts can now be published in the morning newspaper in China. Reports of Bible classes, methods of Bible study can all find a place on the news sheet and thus bring a *real evangelistic force* upon hundreds of thousands. The Chinese are interested in these things, and if we find the common point of contact, and put our material in shape for the newspaper, we may find an ever widening circle of hearers. These are facts, for the plan has been tried and has proved successful. This last summer, as a test, a series of four articles was prepared on "Sheng Ching Chih Nan", or "Directions for Bible Study", and these were sent out to newspapers all over China. They were printed repeatedly on the pages of the daily papers. Sermons have been printed in the same way.

MR. EDDY'S EVANGELISTIC CAMPAIGN.

This newspaper work was used with marked success in connection with Mr. Eddy's nation wide services for students.

Four "prepare the way" articles, on Friendship, Patriotism, and Student work, were sent out to all the principal

centers of China, and widely printed in the Chinese papers. Hundreds of thousands and perhaps millions thus became acquainted with Mr. Eddy's name and read his friendly message. Notices of his meeting places, and a brief history of his and Dr. Mott's previous work were sent out in the same way. Then followed his four principal addresses, sent out to the papers one after the other, as he gave them. Mrs. Eddy's bright message made an attractive lecture and was also widely printed. Some six or more "follow up articles", on Bible study and the Christian message, were printed in the same manner in the newspapers of China. The thousands that gathered at his meetings were a very small part of the great audience who listened to his earnest message. Who can tell how often the Gospel seed may have reached some heart to take root, grow up, and bear fruit, unknown to the sower? May we not effectively preach to the Chinese to-day, as never before, through the pages of the daily newspaper?

We may not be very sure of figures, but a general estimate may be given. Suppose the articles reach about 100 daily papers. The largest circulation that I know of is 10,000, but the average might not be over one thousand, that would mean one hundred thousand papers for one day. It is estimated that for every paper printed there are at least ten readers. That would be one million each day. For the 16 articles sent out, on 16 different days, there would be 16 million readers, if all the papers printed the addresses. But if only 10% of the papers printed the articles, which is a very low estimate, there would still be 1,600,000 readers who received Mr. Eddy's Evangelistic message. Certainly we can bear witness to God's truth in this way before the Chinese people if we will take a little pains and care.

MISSIONARY LECTURES.

Another example will show what is being done, and what might yet be done in reaching the Chinese. The American Board Mission in Peking for the past ten years have, like many other missions, conducted a weekly lecture service during some six months of the year. Lectures are prepared by various speakers, with much care, and reach thus every week an audience of perhaps two to three hundred. After the lecture has been given, that may be the end as far as it goes. How many men have been reached in the year? Some cold and

stormy nights the number has been few. But making a liberal estimate, twenty-five lectures with an attendance of 300 each night, would give some 7,500 for the year, or 75,000 for ten years. Now if these instructive and interesting lectures were prepared and put in print, and sent out to 100 daily papers as a *news* report of a meeting held in Peking, they would be widely printed. Rain or shine the wide reading audience would be the same. And if only 10% of the papers printed the lectures, which is a small estimate, there would be, as we have already estimated in Mr. Eddy's meetings, some 2,500,000 readers of the lectures in one year. For the ten years these carefully prepared addresses could thus reach twenty-five million Chinese, in place of the seventy-five thousand as at present. Is not this plan worth trying, not only by one mission in Peking, but by all missions all over China? Another advantage, the year's course of lectures, having once been printed, could easily be put in book form and so become available for more extended use. It would not be wise, of course, under all circumstances to try to reach all the papers with every address given, but the plan could be used at least to reach the local papers with reports of missionary lectures. If rightly used the newspapers open up a new opportunity to bring a message from God to the people of this nation.

SIX MONTH'S WORK.

This plan now proposed is not an untried one, it has proved eminently workable, as has been shown in the case of Mr. Eddy's addresses.

During the ordinary working of our Press Bureau, about four articles are sent out each week. This is about 100 for the past six months. All kinds of subjects have been treated, but the main object is Evangelistic, to lead the Chinese to think of God's truth and a better life.

We must remember, however, that what the papers want, first and all the time, is news. They will print the story of a prize fight, or of a revival meeting, if the events have taken place in China.

They will publish a Confucian address, or a Christian sermon, if they have been recently delivered at some definite place, and are sent to them in newspaper form, not too long, for publication. These events are the news of the

day. The reading of these things help to form the public opinion of the nation, and of the world. The daily press can lead to militarism and war, or to public reform and higher ideals of life. Is it not a duty of Christians, in China and in other lands to seek to provide *good material* for the papers, that are read so constantly every day, and so make them a power for good? With care and preparation, the good news can be made interesting and attractive as well as the evil or sensational stories.

In these 100 articles sent out during the past six months, addresses given, sermons delivered, reports of meetings have formed a part but less than half of the whole. The rest have been general articles on Social Reform, Anti-Cigarette Movements, Temperance, Religious Questions, Prayer, Peace, War, World Views, China's Future, etc. Because much of this was not news, greater care was required to make it acceptable to the native press.

NOTICE SEVERAL EXAMPLES.

1. *Articles on Prayer.* The news value was a special Prayer Day appointed by the President of the United States for October 4th. The interest to China was a letter sent to President Yuan Shi Kai, and his reply. The point of contact was selections from the Chinese classics, showing the importance given to prayer among the ancient Kings of China's Golden Age, and a comparison with Christian prayer. A further news opportunity was given by the setting of a special Prayer Day, by President Yuan's representative in connection with a Christian Committee, for October 18th. The telegrams sent out by the Government, and the reports of the special meeting for prayer held all over China, the addresses given were printed as *news*, on the news pages of the daily papers, and so gave many tens of thousands in China a new idea of the reality of true prayer. May not this be a force in the uplift of the nation? It all came from the use, in a practical way, of a short news telegram from Washington.

2. *The War on Opium.* This is ever a question that finds large place in the Chinese Press. Rightly used it is a real Evangelistic Agency. It has shown to many Chinese the difference between the true and the false in Western Christianity. The articles for and against the continued Opium trade in Shanghai, as published in local Shanghai papers, have been

translated into Chinese, and they show the missionary as the true friend of China, in contrast with the foreign Opium traders and their supporters. Letters and reports from the British Anti-Opium Societies have also been published, showing the efforts of Christian people in England. This and other reforms show to the Chinese real and practical Christianity.

3. *Religious Meetings.* In the above mentioned 100 articles, reports of religious meetings and conferences have furnished the basis of news articles. The Christian message from Europe and America is thus brought to thousands of Chinese readers, and a wider outlook, as to the Fatherhood of God and the Brotherhood of Man, is brought more into view.

4. *Special Subjects.* The Chinese are deeply interested in "Wang Kuo," or countries that have lost their national character, such as Korea, Poland, Judea. Several articles on "Prophecy and the Jews," "The Past and Future of the Jews," and like subjects have been well received by the newspapers, and widely published. It may be the fear of China's danger that makes them interested in the history and downfall of these other nations. At all events, in telling them of this history we can point to God as the only source of strength and protection for the individual and the nation. And we can use the rule from their own books, that they know so well: "Shun Tien Shih T'sun, Nieh Tien Shih Wang," or "To follow God is preservation, to go contrary to Him brings destruction." Meeting a student some time ago on the tramcar in Tientsin, he said: "those articles on the Jews that I read in the paper were of much interest to the Chinese." The description of the remarkable rise of the Jews, now thirteen million in the world, the Zionist movement, and the return of many to Palestine has attracted the attention of the Chinese. In "The Wonders of Prophecy," an article printed this year, the statements of the ancient prophets regarding the work of Christ, His ministry and crucifixion, led to the conversion of a Confucian scholar, one of the best literary writers in Peking.

He had never cared to read the Bible, but these statements awakened his interest. He said: "Men could not have told these things so long before unless God had showed them." He began reading about Christ, and two days afterwards came and said: "I believe, I have light, although I do not know very much yet, but I will learn. I love the Bible now. That

newspaper article led me to Christ." He has since wonderfully progressed in a spiritual understanding of God's Word, and was baptised the first Sunday in November.

Another article was called "The Three Kingdoms," the name of a very popular Chinese novel. With a mention of that story, as a point of contact, the article went on to tell of the Kingdoms of this world now at war; then of the great universal Kingdom of God which He rules in Heaven and throughout the universe; and then of the Kingdom of Heaven on earth which is now preparing, and which will bring an end of war, a universal peace, and a rule of righteousness among men. Confucius looked forward to this time when the "Great Doctrine" would extend all over the world. These and many other special subjects can be made to appeal to the Chinese and make them think. The report of that "Thanks-giving Day" service held last month at the Union Church, was worked up with a statement of national causes for thanks-giving, and the Christian habit of giving thanks at meals, and made an acceptable news article.

5. *The War.* In the hundred articles now under consideration the European War has furnished much material for newspaper writing, from the Christian stand point. The question of International Federation, which many believe must follow this war, is of great interest to China's readers. Here we have an open door to striking illustrations of sin and punishment which must lead men to take heed to God's Law. In face of this world trouble we can lead men to think of the world Saviour.

6. *Morality and Virtue.* Articles on these subjects can always find a place if worked up with care. The Chinese certainly have some high ideals, although, like other people, they do not always live up to them in real practice. A recent lecture was given at the Y. M. C. A. on "Religion as the Source of Social and National Reform." Its aim was to show that Reform and Progress must come from a changed heart, and that Jesus Christ was able to change the heart and save the individual and the nation. The article sent out as a news report was published widely. Other articles on Social Purity, Temperance, Anti-gambling have been published and may do their little part in forming public opinion.

7. *Miscellaneous.* This class may include articles giving notices of Famine Relief, the Chinese Year Book, the Red

Cross, and Reform work. In all these the aim has been to show the power of the Christian Motive. Advertising the Christian message may be also mentioned. A friend gave \$30.00 to put a Bible verse in the Press of Peking. This provided for a place in one of the principal daily papers for some eight months. Two verses have been used, John 3:16, and Rom. 5:8, telling of God's love to men, followed by an invitation to read the Bible and know more about the wonderful love of the Father of Men. This Gospel message is now being daily printed in the "Kuo Chuan Pao," "The Nation's Power," Peking. While the people are thinking of the power of the Government, the Army and the Navy, may not this daily word lead some thoughtful reader to know more of the power of love? The above will give some idea of the character of the 100 articles sent out during the past six months. A special study has been made of this newspaper work, a firm conviction is held that it may be more widely used by missionaries all over China. It requires considerable work and specially trained Chinese helpers, but the results will pay. Missions might co-operate in securing such a service. It can be made a real Evangelistic Agency, a preaching of the Gospel to the eye as truly as preaching to the ear, and the number reached are far greater than those who can be reached by the ear. This pile of papers here, which may be marked *exhibit A*, and which were taken from one reading room, during one month, all contain the articles sent out. It gives some idea of how widely the printed message is published. But if only 10% of the 100 articles sent out is used, that would mean ten million readers in six months.

THE METHOD AND ITS WORKING.

Newspaper work is a special kind of work. It requires a newspaper style and proper selection of material to become successful. Many good lectures or addresses, full of truths and value, might be spoiled for the Chinese newspaper, and go in to the waste paper basket, because too long, or written in a stiff and uninteresting style. With good material you must have a good Chinese writer to put it in proper shape for the newspaper. This is most important. There is no use writing if they will not print.

The title of the address or article is also of great importance. It must be clear, breezy, and attractive. It is the first

point of contact which will lead to the use of the contribution. There must be something in the article that will directly interest the Chinese, news, or something about China, or a question of the day. With this to secure attention the truth and the gospel message can follow. Patriotism is a good coating for gospel medicine. A Christian sermon may often be better introduced to China by a telegram than by a text. Much is opposite in this land, so the Bible verse may often do better at the end. If you cannot get a man to listen, there is no use talking, however good your message. You must wake up a man before you can warn him.

Perhaps more important than the title, than interesting news, than thoughts of patriotism, than style, is the necessity that the article shall be friendly and sympathetic towards the Chinese people. Convince them that you write as a friend and they will hear what you have to say. The Chinese to-day realize their difficulties, and that they need friends and they welcome those who will help them in a friendly spirit with new ideas and methods for the welfare of the nation. Gain their trust and you can give them many a gospel message in the daily news sheet. The six years Anti-Opium Campaign has been, by the providence of God, a preparation for the Reform Bureau's present work of preaching the truth of God in the newspapers. It has been one way of winning a place in their hearts and securing their attention.

A few words may be of interest as to the working and cost of a Press Bureau, which may issue some four newspaper articles each week and also smaller news and notices. First a Chinese Editor, an able, wide awake, trained newspaper writer. He must have a good style. He need know no English as the missionary will dictate or translate the articles to be taken down in Chinese by the Editor. It is not easy to secure such a man, as he needs special training. The Reform Bureau pays \$45.00 per month for his services. Next a Chinese writer with a clear good hand. He takes the article prepared by the Editor and copies it with a chemical brush to make the stencil ready for printing. Such a man may be secured at \$15.00 per month. The printer and mailing clerk receives \$8.00. Paper, ink, envelopes and postage will cost about \$22.00 each month. This makes a total of about \$90.00, as the expense of Chinese help in such a news Bureau. Of course there must be the missionary to superintend and translate.

Articles should be from 1,000 to 1,500 characters ; if longer are not so often used.

This newspaper work may be made a very important part of the Evangelistic effort in China.

As has been said the result may also be made permanent by printing a series of well prepared articles in book form.

Exhibit B. here shows three volumes, each containing about ten lectures, that have first been printed in the Daily Press, and are now put in this little book form.

In conclusion an additional list of some of the subjects treated may be of interest :—

1. "How to Save China's Wealth."
2. "Five Devils."
3. "Anti-Foot Binding."
4. "Hints on Bible Study."
5. "Young Men and Personal Purity."
6. "War—the World Madness."
7. "How to make China Strong?"
8. "How a Foreigner became Converted."
9. "The Sea of Intemperance."
10. "How to become a Christian."
11. "Why believe in Christ?"
12. "World Federation and the Future of China."
13. "God and the War."
14. "How to secure World Peace."
15. "Greetings to China from a Peace Society."
16. "The Bible and the Worship of Heaven."
17. "Opium Shops, *Shanghai's Disgrace*."

3n Memoriam.—The Rev. Paul D. Bergen, D.D.

ON August 12th, there came to Weihsien, Shantung, one of those fateful telegraphic messages with which we are all too familiar. It was a single word that signified: "Rev. P. D. Bergen died three days ago." That marked the end of a two years' struggle, in the homeland, with mortal disease, pernicious anemia. And so, at the very zenith of his powers, another one has been taken from the very front rank of our little missionary army.

Paul Bergen was born in 1860 in Bellefontaine, Ohio. He was the son of a Presbyterian minister settled over a country charge at the village of Birmingham near Fairfield. His father died when he was but a youth leaving a widow and several boys. Paul for a time attended Park College near Kansas City, Mo. and then entered Parsons College at Fairfield, near his home. He graduated at Lake Forest University and took his Theological course at McCormick Theological Seminary, Chicago, and Princeton Theological Seminary.

It was at Lake Forest that he became acquainted with Miss Mary McKinny, a fellow-student, who became his wife before he left for China. His fitting complement in disposition and his peer in wit and culture, she has walked bravely and helpfully with him even to the earthly parting of the ways.

Mr. and Mrs. Bergen came to China in 1883 and proceeded to Tsinanfu via Tientsin and the Grand Canal, under the escort of the Rev. John Murray. At that time there were, excepting a Roman Catholic priest or two, no foreigners residing in that hostile city besides the two or three families of the American Presbyterian Mission. They were living in rented Chinese quarters in the midst of the city. Their houses were old and damp, with contracted, paved courts, but were partly fitted with board floors and glass windows. The young missionaries plunged with avidity into the study of the language. A "Language School" had not been dreamed of! Mr. Bergen kept at it early and late, with characteristic eagerness and perseverance, and soon became one of the best equipped in Chinese of all our missionaries. The writer came to Tsinanfu in 1885 from which time dates a sympathetic and helpful intimacy with our departed friend. An abiding memory is that of Mr. Bergen clad in his Chinese sheepskin garment, seated with his teacher in a little brick-floored Chinese room, his fingers numb with cold and the ink frozen on his ink-stone, but happy in the feeling that he was "living as the Chinese live." Not that this austerity was in the least necessary but it was only one manifestation of the spirit which always impelled him to identify himself, so far as possible, with the Chinese people.

Indeed, in those days the air was full of this idea and I venture to think that it was more nearly realized in those days than it has ever been since. In common with the majority of the missionaries in Shantung at that time, Mr. Bergen adopted the Chinese garb and wore it until he went to Chefoo. He early took over a section of the evangelistic field about Tsinanfu and was a faithful and enthusiastic itinerator as well as an exceptionally successful street-chapel preacher.

In all such labors his zest for work, his keen sense of humor and his unconquerable optimism stood him in good stead but underneath it all was a profound devotion to the Master. One winter evening when we were trudging along over the desolated plain north of the Yellow River, in the teeth of a bitter, dust-laden "Northeaster," my companion said: "Well, C., this is not pleasant and I sometimes wonder if it is worth while, but the founding of the Christian Church in China is like building a great edifice on swampy ground. A lot of piles have to be driven down into the mud and disappear

from view before the foundation can be laid and you and I have just got to make up our minds to be piles and let the Master-Builder drive us deep down into the mud. There is no other way."

In 1894 Dr. and Mrs. Bergen were, on account of Mrs. Bergen's health, transferred to Chefoo where Mr. Bergen still did evangelistic work in Dr. Corbett's field. A few months after the Germans seized Tsingtau in the autumn of 1897, it was decided by the Mission that a foreign missionary should be located in Tsingtau and Dr. Bergen, being already familiar with that portion of the field adjacent to Tsingtau by reason of his connection with Chefoo station was, in 1898, transferred thither.

He used to say, with characteristic whimsicality, that he spent a large part of his time in that period in "getting his parishioners out of jail." For the Christians no less than the other Chinese were constantly doing things which seemed most innocent in their eyes but which were "verboden" by the German powers that were. Dr. Bergen at once set about brushing up his German and ultimately gained a working command of the language. His irenic spirit, good judgment and broad sympathies rendered him singularly fitted for the existing situation. In 1900 at the time of the Boxer uprising he was one of the rescuing party who came into the interior to assist several parties of foreigners to reach the coast, an expedition that was not unattended by danger.

In 1902 Dr. Bergen was transferred to Tengchow to become President of the Tengchow College. In 1903 the Presbyterian Mission voted that the College should be moved to Weihsien and, in close succession, followed the negotiations with the English Baptist Mission looking toward a union in higher education. Thus was launched the Shantung Christian University whose Arts College was temporarily located at Weihsien, its Theological College at Tsingchowfu and its Medical College at Tsinanfu. A little later the Anglican Mission joined the Union so far as the Arts College is concerned. Dr. Bergen naturally became the head of the Union Arts College. This was one of the first attempts on the Mission fields of China to effect such a union and it was freely predicted that it would fail. That it did not fail but proved to be a gratifying success, is not due to any one man but there can be no doubt that the personality of the first president of its Arts College was a prime factor in tiding the Union over those critical formative days. His catholicity and tolerance, his good nature and patience, his courtesy and perseverance marked him as the man for the hour. For it was personal qualities such as these rather than special educational training or even exceptional administrative ability that were chiefly requisite.

As has been before intimated, Dr. Bergen was a clear and correct speaker of Chinese. He was, moreover, deeply versed in Chinese literature. He made a special study of the more neglected Chinese philosophers and delighted to discourse to a suitable audience on the sayings of Mei Tzū and Chwang Tzū. His monograph on the Sages of China, included in the work on Shantung published by Mr. R. C. Forsyth, is one fruit of these studies. It is now printed in separate form and should be read by all who wish to get into living touch with those mighty characters of old. He prepared voluminous notes in this field as well as preparing notes on the Classics from a Christian standpoint but he became so overwhelmed with the multifarious duties of the presidency of the College that he never found time to put them in shape for publication.

He made telling use of this Chinese lore in teaching his classes in Comparative Religion and Apologetics. Even after he was invalided home in 1913, he delivered a series of lectures on Chinese topics at the School of Missions, New Haven.

Dr. Bergen was well read in English literature. He had the rare faculty of rapid reading combined with the ability to reproduce a succinct and interesting out-line of a whole book. He, himself, commanded a charming English style. He even made the commonplace intra-compound "chit" into a breezy bit of literature! His letters were of the sort that one does not like to destroy.

He was a lover of nature and especially of animals. He read a great deal along the lines of Biology and Zoology and made himself an authority in ornithology. The interesting museum of the birds and animals of Shantung which he presented to the Arts College bears witness to this side of his activities. He loved adventure. He used to say that it was one of his secret griefs that the Board did not send him to Africa.

On one of his excursions (to Hainan) in the interests of his bird collection he contracted fever and nearly lost his life.

On one of his furloughs he took a post-graduate course in Johns Hopkins University, in Baltimore, in Sociology and History.

His independent mind, scientific spirit and uncompromising intellectual honesty led him to question certain of his traditional religious beliefs and he frankly occupied a position well out toward the left, Theologically speaking, but he deprecated unnecessary breaking with the past and his innate common sense as well as his deep feeling of religious reverence made him chary of obtruding his views on others who did not sympathize with them. He was very friendly but was socially at his best in a small and sympathetic company. He was an exceptionally good "reconteur." His friends delighted to

get him started upon one of his amusing tales. His original wit and kindly humor played over everything he said.

His optimism may be said to have become a proverb among his missionary associates. Indeed, at times it was little short of exasperating! In spite of his gentleness he was exceedingly tenacious of his ideas and temperately, persuasively but doggedly, argued for them to the bitter end, a trait which occasionally put him in the wrong. Once, after a tremendous debate on the floor of the University Council in which he was belabored from all sides and finally voted down by an overwhelming majority, he said cheerily, a day or two later, when asked how he felt about it: "Well, my upper works have been smashed and my hull somewhat battered but the engines are still running and I *have hopes of making port, after all!*"

He did not wear his heart upon his sleeve. Even his most intimate friends were conscious that there was a point beyond which they were not expected to go. This characteristic as well as his studious temper, at times may have interposed a certain barrier between him and the Chinese. Not that he did not spend hours in conversing with his Chinese friends, especially in his earlier years in China. He was quite as ready as any one else to listen to the familiar tales of woe. But he set his face like flint against the temptation to discuss with his Chinese friends things that had better be left undiscussed and, particularly, the doings and character of his fellow missionaries.

He was accustomed to say that, in his judgment, half the heart-burnings and misunderstandings on the mission field come from this vicious and low minded practice. His eighteen years' experience in evangelistic work had put him closely into sympathy with ordinary Chinese life and his unfailing kindness and courtesy won the Chinese heart.

I feel that this is a very inadequate sketch of a remarkable character. It may be somewhat colored by the unconscious prejudice of friendship. Paul Bergen was not a perfect man any more than the rest of us. He had, as has been hinted, the defects easily attending his very virtues.

But his was a knightly soul. Pure of heart and speech, generous to friend and foe, magnanimous in the fullest sense of the word, rarely gifted in intellect and with a mind open for new truth, seeing visions of things as they will be behind the disappointing things that are, fired by love to God and man and, withal, a humble follower of the Master, he made the communities in which he lived the better for his presence.

His life has been a blessing to very many of us, Chinese and foreign alike.

At his temporary home in the country near New Haven, Connecticut, he bravely faced his end, optimistic to the last. A month before he died he wrote, using his son Paul C. (the only child of Dr. and Mrs. Bergen) as his amanuensis: "Oh, well! dear old friend, we must not blanch with terror when we find ourselves possibly face to face with the conclusion of things terrestrial . . . We belong to those who are rooted and grounded in faith."

"He that believeth on Me, though he die yet shall he live."

W. P. C.

WEIHSIEN SEPTEMBER 3, 1915.

Our Book Table

CHALMERS, THE PEACE SCOUT. BY MABEL LINK. *London Missionary Society.*
Six pence.

A small booklet, of seven chapters, giving in outline the chief features of the life of James Chalmers, the martyr of New Guinea, to be used by Leaders and teachers of Juniors. Simple, vivid, and stirring. The life of this Greatheart was as full of adventure and noble deeds as that of any missionary since Paul, and this small book is well executed in a way to stir the imagination and grip the hearts of children from 8 to 12 years of age.

YARNS ON HEROES OF INDIA. BY J. C. WOOD. *London Missionary Society.*
Six pence.

This is the third of a series of text-books prepared for those who work among boys aged twelve to sixteen. The author is well known as a writer of interesting narratives of many fields. There are ten yarns, all based on fact, with local colouring, dealing with some events of surpassing interest in the lives of missionaries and Indian converts. Any who may be in need of illustrations in their talks for boys and girls in our Mission Schools—and who is there that does not often long for such—will find much useful material in these series.

SEER.

THE MEANING OF PRAYER BY HARRY EMERSON FOSDICK. With introduction by JOHN R. MOTT. *Association Press.*

Occasionally one finds a book which puts one's best thoughts better than one has been able to express them and goes deeper into the subject than one has yet been. This is the case with Fosdick's *The Meaning of Prayer* and dealing as it does with the most important form of Christian activity, it makes this book one of those which every Christian worker should "read, mark, inwardly digest" and follow. The book resembles those of Prof. Bowne which someone has said "give the reader a sense of security that

certain important questions are settled." But the book is not like those of Voltaire to which a discriminating critic objected on the ground that nothing could possibly be quite so clear as Voltaire makes it.

Most of us have read Andrew Murray's *With Christ in the School of Prayer*, and have wished to go on not only in the practice but in the study of the subject. Fosdick's book is like a post graduate course which draws one into the laboratory of further experience.

W. B. P.

THE WORLD WAR AND AFTER. BY ALBERT E. KNIGHT. *Morgan and Scott, Ltd.* 2/- net.

This is a book that is evidently intended to stir to action, though one is left somewhat in doubt as to whether the action should be along political or religious lines. The author has startling convictions and has stated them in strong words which often bite with a tremendous snap. The headings of the chapters will indicate something of the intensity of his thought: (1) "The Menace from Without"; (2) "The Menace from Within"; (3) "Home Truths that must be Faced"; (4) "After"; (5) "A Light that has not Failed".

In the main the book is a vituperative attack on Rationalism: and German Rationalism in particular. It seems to us a somewhat unnecessarily pessimistic summing up of present conditions along the lines of the most conservative Theology. It is evident that the author has read widely; it is also evident that he has selected most carefully; and while there is much of truth in what is said, yet we feel that its force will be much lessened by what seems an unnecessary number of vituperative phrases. For instance, on pages 24 and 25 we find the following: "Vitriolic hatred"; "barbarian"; "ripe for any evil"; "Plutonic terrorism from which even a Papuan savage would shrink aghast"; "degeneracy"; "despicable service"; "arch-infamy".

Such strong words do not fit in with the spirit of Christianity, from the viewpoint of which the book is supposed to be written. While it is a book written in war times and dealing with the war, yet we believe that it could have been made much less acid in tone. Near the end of the book the author says, "Is there nothing then that is certain, nothing stable? Oh, yes, one thing: in spite of all, the Word of God goes forward." We wish that in these times of doubt the author had developed this theme a little more. We are convinced that while things are bad they are not as hopelessly bad as a reading of the first part of this book would seem to imply.

R.

UNITY AND MISSIONS. CAN A DIVIDED CHURCH SAVE THE WORLD? BY ARTHUR JUDSON BROWN. *Fleming H. Revell Co., New York, Chicago, Toronto.* 1915, pp. 319.

In 18 progressive chapters, with wide knowledge of conditions as they exist in many lands, as well as with an adequate acquaintance with his subject from the historical standpoint, Dr. Arthur J.

Brown (Foreign Secretary of the Presbyterian Board of Missions, New York) has composed a volume of exceptional value and exactly fitted to the needs of the time of publication.

The theme is aptly epitomized in the title. The first eight of the chapters discuss: The Breaking of Primitive Unity; The Present Unfortunate Situation; Conditions in Other Lands; Are Denominational Teachings Now Distinctive? (answered in the negative); Some Misleading Assumptions; Current Objections to Organic Union; and The Dogmatism of Partial Knowledge. Each of these is comprehensively treated. They are followed by a chapter of even larger scope on The Accepted Essentials of Christianity, a careful synthesis of the fundamentals of Christianity. A chapter on The Anglican Proposals for Unity is at this juncture of especial interest. Several chapters are devoted to a description in outline of movements toward union already made, or making. (The article in the July *Recorder* on Christian Union in Canada is a striking amplification of Dr. Brown's thesis).

The closing chapters are entitled: Practical Methods of Promoting Unity; Can Organic Union Be Long Delayed? The Church of The Living God; with a final summary of the situation: The Coming Consummation.

There has never been a time when a book like this was more needed, nor when it could have met with a more cordial reception. It is a seed cast into fruitful soil. The volume should have a wide circulation, as a means toward extending the knowledge of what is in reality a highly complicated subject, and leading its readers to pray intelligently and unceasingly for the realization of the ideals of the Church as expressed in the words of its Master.

A. H. S.

讀書摘要. "WHAT SHALL A YOUNG MAN READ?" BY H. L. ZIA. *Associated Press of China*. Price 15 cents.

It speaks well for the output of the various Literature and Tract Societies of China, together with the Commercial Press, that there should be a demand for a *Book Lover's Enchiridion* in the Chinese language; the latter half of it being a classified list of desirable books, with the compiler's remarks on each.

To a Western eye, this booklet of 86 pages is an interesting production, alike for its excellencies and its limitations. It gives one to see in what light our Western output is regarded by an intelligent reader of modern China.

Half the work is occupied by a fine collection of quotations in praise of good books, from writers who ought to be familiar to us. But as no English spelling is appended to their uncouth Chinese transliterated names, which commonly omit a syllable or two, we can only identify Gladstone and Fenelon. Chinese transliteration is also erratic, as well as incomplete. The name *Wesley* in three book titles quoted by Mr. Zia, is written three different ways, all of them differing from the now accepted way of writing that name. And as other names are dealt with according to the passing whim of a scribe or editor, it would be well, in a second edition, to add the English spellings, if only for the Chinese reader's guidance.

There are tiny tracts included in the second part (Mark Guy Pearse's *Terrible Red Dwarf*, for instance) and some first rank books quite ignored. Then a standard work by a master of his subject, the one standard work published on that subject in England, is dismissed with the remark: "Shallow, easy, and useful." And another remark on another western masterpiece gives us a fair comment on the work of Mr. Zia himself: "Important, but incomplete." But were he to consult with any member, say, of the Christian Literature Society, some of that incompleteness might easily be removed, for his second edition.

W. A. C.

CIVILIZATIONS OF INDIA, CHINA AND JAPAN. BY G. LOWES DICKINSON. J. M. Dent & Sons, Ltd. 1/6 net.

This is a small book which attempts to deal with a tremendously large subject. The essay (for such it is) is a report of the author's travels as a Fellow of the Albert Kahn Travelling Fellowship and is published by direction of the Albert Kahn trustees.

In expressing the feeling of superficiality that one has after reading this essay it is only fair to state that the author says, "Everything put forward is provisional." The author attempts to sum up the impressions gathered in a tour of India, China and Japan. In addition to not being a missionary, the author apparently is also not in sympathy with mission work, and at times it seems that he is inclined to be anti-missionary.

Some suggestive thoughts are given as to the results of the present mixing of races. He speaks, however, as one who sees the resulting agitation but does not venture to gauge it and certainly cannot see its outcome. He has felt the vibrations resulting from the impact of the East and the West, but is unable to interpret it.

The chief impression one gets as a result of reading the essay is that the author is decidedly pessimistic. He feels, for instance, that "the English have a hopeless task in India." With regard to China he says, "And even in these (treaty) ports the Western spirit has hardly touched even the externals of Chinese life." Again, "The grip of the West has begun to close and will more and more be felt in the dissemination of ugliness, meanness and insincerity throughout the (Chinese) Empire." He says with regard to Christianity, "I do not, indeed, gather, and I do not believe that China is in process of Christianization, or will ever be Christianized, though I have met Chinese Christians and, I think, sincere ones." With regard to foreigners in general he says that they "seem as much disgusted and alarmed at the actual appearance of a new China as they used to be critical and censorious of the old one."

While we are willing to admit that all is not as rosy as some enthusiasts would have us believe, nevertheless we feel that if the author had given more time to looking beneath the surface he would not have made such altogether discouraging remarks as these.

The book is calculated to do harm when read by those who know practically nothing of the subjects treated, but for those who understand the problems somewhat, it will serve as a stimulus to thought. Though we may not always like it, there is an advantage

in getting the ideas of one who sees the problems of the impact of the West upon the East from a detached viewpoint. It is the kind of a book that will act as a check to over-confidence and undue satisfaction over what has already been accomplished. While we are not willing to yield to the pessimism of the author, yet we must admit that he reminds us forcibly that the work of Christianizing and Westernizing has only just begun.

R.

C. L. S. PUBLICATIONS.

教會歷史 *Church History*. Vol. I. W. M. HAYES, D.D., LL.D. *Union Theological College, Tsingchow Fu.* Price 0.60.

Dr. Hayes' object in preparing the present instructive résumé of Church History is to provide a practicable text book "neither too brief to be unworthy of a theological school, nor so diffuse as to exceed the true limits of its curriculum." The outline followed by Dr. Hayes is similar to that adopted by Dr. Zenos of Chicago in his Compendium of Church History, although the text is in reality based upon a number of worthy authorities. Vol. I, the volume now before us, treats of events from A.D. 60 to 1517. Vol. II, which will complete the work, is now in preparation, and it is hoped that a tentative edition may be forthcoming early in 1916. The scholarly execution and graceful style, as well as the wealth of suggestion and instruction to be found in Dr. Hayes' pages, will ensure for his work a hearty welcome from all teaching missionaries, and we shall be surprised if the book is not forthwith adopted as a quite sufficient text book in many Chinese Theological Seminaries. A most useful list of terms and proper names in alphabetical order is supplied.

巴勒斯坦歷史地理學 *HISTORICAL GEOGRAPHY OF PALESTINE*. BY PRINCIPAL GEORGE ADAM SMITH. Translated by Rev. GEORGE D. WILDER, *Union Theological College, Peking.* Price 1.20.

In our opinion this is one of the most valuable books yet presented to the Chinese Christian Church. Unfortunately, for the moment, we have not our copy of the famous original before us, and are therefore unable to compare the translation with the text. But we have no hesitation in giving high praise to Professor Wilder's work. To translate Dr. Smith's vivid pages into Chinese, and at the same time retain even a fragment of the brilliant dramatic form in which the learned Principal presents the history of the period to the eye, must have been a task of no small magnitude. Mr. Wilder has in our judgment achieved no inconsiderable success. He has chosen his language well and the leading characteristics of the great book are apparently well preserved throughout this excellent reproduction. The contents are too rich to summarize. Unquestionably the Chinese pulpit will, in days to come, be immeasurably benefited by Mr. Wilder's work. Missionaries who are wise will see to it that the book is kept within easy reach of Chinese ministers and preachers. Its contents, pro-

perly used, will enrich many a sermon, and will make pulpit effort distinctly more profitable than it has hitherto been.

The accompanying maps, however, are not altogether to our taste. On the other hand we must allow that cartographical achievements have not yet reached perfection in this country, and therefore we ought to add that the specimens bound up in this otherwise beautifully printed volume are not inferior to many maps found elsewhere!

教會歷史 OUTLINES OF CHURCH HISTORY BY W. HOPKYN REES, AND HSU KIA-HSING. Price 0.40.

Dr. Rees and his capable writer have together produced an admirable epitome of Church History of the popular kind which deserves, and doubtless will obtain, a wide circulation. Based on "Sohm" and other reliable authorities, readers are led on step by step from events in the days of our Lord to the condition of Church matters in the present century. The book is comprehensive and highly instructive. Adequate attention is paid to the persecutions endured by the early Church, and to the character of the Church itself, under the Roman Empire; while the growth and development of internal government during the middle ages are fully indicated and luminously explained. Present day ecclesiastical and doctrinal tendencies are also helpfully expounded, and altogether the volume is one to which the attention of the thoughtful classes in our Chinese churches should be promptly directed. The book is something more than a popular *vade mecum*, it is full of most valuable instruction, and every page is crowded with interest. A more suitable gift for Chinese preachers and teachers as well as church members it would be difficult to find. Satisfactory indices and glossaries are provided, and these add greatly to the value of an altogether admirable publication.

J. W. W.

A PRODUCT OF MISSION EVOLUTION.

We all know of a neat pamphlet issued once a year in stiff colored paper (this year handsome red) which comes to the library tables of most of us, but which does not always receive the attention which it undoubtedly deserves. This is the Report of the Foreign Missions Conference of North America, which held its twenty-second meeting near New York in January last.

The attendance registered representatives of 48 missionary organizations of differing varieties, of whom 87 were executive officers; 43 delegates; 15 corresponding members; 23 missionaries; and 64 visitors. This is in itself a species of Edinburgh Conference for one continent, and the aggregated experience and knowledge of so many experts is depressing to the spirit of the ordinary missionary. There are 15 pages of statistics of North American Missions, embracing the latest and least inaccurate showing available from every point of view. During the many years in which this important Conference has met, it has discussed almost every problem

connected with Missions from almost every point of view. The result has been the *standardization* of the missions represented in a remarkable way, offering the greatest contrast to the unrelated activities of a half century, or even a quarter of a century ago. Some of the outstanding papers are those on Church Formation in India-Types of Problems and Solutions by Rev. D. J. Fleming of Union Theological Seminary N.Y.; the 4th Report of the Board of Missionary Preparation; and several really interesting discussions of aspects of finance as applied to Missions, such as Annuities, Field Treasurers, Accounting, Remittances, and Uniform Rates. Mr. Fowles, of the Methodist Episcopal Board, reported that his Board had adopted a centralized system of accounts by which they are able to keep the books of every mission in the home office. This is done by having loose leaf forms filled out and sent to New York at the close of each month. Mr. Wiggin, Treasurer of the American Board, remarked that a textbook is greatly needed containing a simple system of double entry bookkeeping especially adapted to the accounts of station and mission treasurers, missionary institutions, and the accounts of the individual missionary. Mr. Latimer (Un. Pres.) treated of the Transfer of Funds to the Field, remarking that it is probable that eventually some system of co-operation on exchange by all the Boards may be adopted, by which a uniform Foreign Mission Exchange may be maintained, whether the amount to be exchanged be large or small.

Secretary Barton (American Board) summarized the effect of the War upon Missions in general, calling special attention to the new message which the War gives.

The Committee of Reference and Counsel, which has magnified its office until it has become a Court-of-Last-Resort for nearly everything, dealt with twenty different topics, some of ephemeral interest, but others of great importance.

This Committee has been of the greatest service from its inception, and has greatly facilitated the handling of intricate and delicate matters.

The Committee on the Home Base explained in detail the plans for the united campaign of 1915-16 under the lead of the Laymen's Missionary Movement, which by the time these lines can get into print will have already begun.

An illuminating report is that of Dr. Geo. Heber Jones, formerly of Korea, on the Annual Reports of Mission Boards, the preparation of which, as he rightly declares, is an annual problem. This paper should be carefully studied by every unhappy person who has a report of any kind to prepare.

Perhaps the most humanly interesting paper of all is that by Dr. Chas. R. Watson (Un. Pres.) on The Secretary, His Life and Work, treated under the heads of Ideals; Devotional Life; Office Life; Home Life; Hardships and Compensations. The popular misapprehension of the functions of the secretary is illustrated by a question addressed to one by an acquaintance: "What *else* do you do besides being Secretary."

A. H. S.

Correspondence

A PREVENTIVE FOR BOOK INSECTS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Many of us suffer in our libraries from the ravages of the insect (sometimes called "silver fish") which eats paper and silk, and in particular defaces the bindings of books, making new books look as if they had been rained upon. May a recent comer appeal to anyone who can recommend any preventive?

Yours faithfully.

F. S. HUGHES.

CH'ICHOW, CHIHLI.

A WARNING.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Kindly grant space to warn missionaries against the tricks of a man, whose name is 劉竹溪. He is a native of Honan province, suave in manner, courteous in speech, plainly dressed, and a scholar of attainments. He has a defect in one eye, but sees more than some kind-hearted folks who have been duped by him. He did good work as a writer for some years, and bears testimonials from diplomats and missionaries, but he has long since fallen from grace, and finds it easier to make a living by travelling and feeding at the expense of others, especially missionaries. He represents himself as having "fallen among thieves," if not on the train it is on a steamer or boat, and all he asks is enough money to take him back to Honan: he does not go back, for he is again at his tricks

in the same neighborhood on the morrow. His trade is plied from Mukden to Hankow, and, perhaps, other places en route. If he applies to any whose eyes see this, may I suggest that the testimonials be destroyed, and the man be sent to the nearest court as an impostor? Sufficient evidence to convict him may be had on application at the office of the "RECORDER."

Yours sincerely,

BITTEN.

BIBLICAL CRITICISM.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: May I point out that the rendering of the passage to which Mr. Hughes takes exception, (Luke xiv: 26) is not peculiar to the Revised Mandarin New Testament. The word 恨 is not used in the following versions:—Delegates'; Peking; Dr. John's; Schereschewsky; Bridgman and Culbertson; and the four Gospels by Mr. Sydenstricker. We may infer therefore that this rendering represents the reasoned and deliberate judgment of competent scholars.

The Revised Mandarin Version gives a margin 愛我勝過愛原文作恨. This is in keeping with other passages where the same thing has been done in order to give the 'sense' clearly, and at the same time to put the reader in possession of the original word; e.g. Matt. xvi:18, etc. And it is also in line with the work of the British and American Revision Committees, who in many passages give the

'sense' and put the original in the margin; *e.g.* Is. xxx:22; lvii:10, etc.

That the present rendering gives the 'sense' is clear from our Lord's words in Matt. x:37; and that 'to hate' means in some uses in Scripture 'To love less' is evident from Gen. xxix:30, 31.

May I venture to suggest to Mr. Hughes that it will scarcely help a Chinese inquirer after the Truth to tell him that one of the requirements of Christian discipleship is to go home and hate his father and mother.

Yours faithfully,

F. W. BALLER.

PEKING, CHINA.

Missionary News

Evangelistic Campaign in Soochow Girls' Schools.

As a result of the meetings for young women students conducted for two days in October, 1914, by Mr. Eddy, 448 signed cards intimating that they desired to take up voluntary Bible study; of these 349 were pupils in non-Christian schools, 68 pupils in Mission Schools, 10 school teachers, and 61 of the non-student class.

A Follow-up Committee, with Mrs. J. W. Cline as Chairman, was organized. The cards signed for Bible study were sorted and classified according to schools and sections in the city. Later, schools and homes were visited for the purpose of organizing Bible Classes. Owing to fear on the part of private schools of loss of patronage, unwillingness on the part of Government Schools to give permission to organize classes, and a critical article in the Chinese press, a reactionary feeling set in. Nevertheless some encouraging work has been done.

In the first place, the meetings were an inspiration to the Christians. In the second place, an entrance for the Gospel has been made in certain schools here-

tofore unreached. Miss Helen Smith, with the aid of a Chinese teacher, prepared the weekly lessons for the course of study, on daily readings in Mark. Later the Parables of Jesus, or the Essentials of Christian Character, were studied. A Normal Class for teachers was conducted by Miss Dora Otis. Four classes with a large enrolment, were organized in the Ta-dong School, one of the largest in the city. As a result of adverse criticism these classes had to be discontinued, but later a few of the students attended a Bible class in the home of a missionary. Six classes, however, were conducted during the entire year.

Bible talks were given weekly in the Mohammedan Industrial School. The lecture method was used, inasmuch as the girls and women were unable to read. Another group of women, of the non-student class, met in the home of Mrs. J. W. Cline.

In addition to the above work, several social meetings were held during the year. At these meetings talks on hygiene, temperance, and education, were given. At the close of the school year the members of the Bible classes were entertained by the Follow-up Committee.

A Social Service Club is conducted by Miss E. S. Lester. At the first meeting eleven of the teachers and principals of the private and Government schools came for the purpose of study. The move was not a great success, as never did more than five appear at any other meeting for Bible study; yet it is believed that the discussions carried on will open the way for future work.

Another attempt was made to interest the women in general in the practical side of the Christian faith, by the organization of a Social Service Club. This Club held eight separate meetings, the largest attendance at any one time being 130: at this time a "Better Babies" contest was held, at which 37 babies were examined, eight of whom were presented with red ribbons. At other meetings attempts were made to interest the women in the care of children, the prevention of disease, etc. On two occasions helpful addresses were given by Mrs. Yang, of the Women's Normal School, on the subject of better education for Chinese women. Aggressive campaigns for the promotion of health and the securing of hygienic conditions, are anticipated in the future.

While the work has had its difficulties and disappointments, yet we believe it has not been without results and feel that it will yet yield a large harvest.

MARY BEADLE BRINKLEY.

Chekiang Federal Council.

The eighth annual meeting of the Chekiang Federation Council was held in the American Presbyterian Church Room at Ningpo, May 14-17th. Delegates repre-

senting eight different churches and missions were present.

After the usual preliminary proceedings the following officers were elected: Archdeacon Leng, President; the Rev. E. F. Knickerbocker, Vice-president; Pastor Dzi, Chinese Secretary; Rev. G. W. Coultas, English Secretary; Pastor Lo, Treasurer.

The second day's (Saturday) session began with,

REPORTS OF COMMITTEES.

The Committee on the Musical Edition of the Council Hymn-book reported that the only way of securing the publication of the Musical Edition of the Hymn-book was to obtain sufficient subscriptions to cover the expense of printing. Later Rev. A. Macpherson, C. I. M., the compiler of the book, and Mr. Coultas, were appointed a committee to obtain these subscriptions.

In connection with Report of the Council's Delegate to the Kiangsu Council and the hearty welcome extended to the Delegate present from that Council, the question was asked whether it was not possible for these two Councils to act together in some useful way. Seeing that some provinces had not yet organized Federation Councils, and the formation of a National Council was in consequence delayed, why not find some way of linking up existing Councils? And, to begin with, why not Kiangsu and Chekiang begin to do something in that direction? Then, probably, as years went by, other Provincial Councils would also link up with us and gradually a national organization would come into existence. It was decided, after careful and favourable discussion, to ask this year's delegate to the Kiangsu Council to consult

with that body and report at next year's meeting, the consensus of opinion being that, perhaps every third year, a Joint Kiangsu-Chekiang meeting might take the place of the separate provincial meetings of that year, as any additional meetings, taking up time and money, would wreck the scheme.

The Committee on Marriage and Burial Regulations reported that the Regulations had been printed in full at the end of last year's published Minutes. As more copies were called for, an edition of 5,000 was ordered to be printed, each mission agreeing on the spot as to the number of copies required.

The Committee appointed last year to stay over in Wenchow and continue its efforts to bring about an understanding between the members of the independent congregations and the mother-churches from which they had seceded, reported that though its efforts had failed to fully accomplish the desired end of closing the "Independent" congregations, yet many causes of friction had been removed and there was a better feeling all round.

The following items of agenda referred to the Council received special consideration.

1. The question of polygamists in the Christian Church.

2. By what means can the standard of Christian knowledge, amongst adult Christians, be raised?

The question as to the admission of polygamists into the Christian Church occupied the Council for nearly two hours. The Council while unwilling to suggest any course of action, or make any definite appeal to the churches of the province to take action in this important matter, deprecated the baptism of poly-

gamists, and a minute to that effect was recorded. During the discussion the following points were emphasized:

1. That many Chinese look upon polygamy, even in its mildest form, as wrong-doing.

2. That the practice of adopting a son, in cases where there was no heir, was an efficient, convenient and honourable way out of the difficulty.

3. That there was often too much unwholesome sympathy expended upon the husband and his concubine and an ignoring of the daily disgrace, and the right and bitter resentment of the first and true wife. The Council was reminded that though new to the Chinese Church it was no new subject to the Church-at-large; that every Church had discussed the question and with one voice had decided against the admission of polygamists into the Church; though it did not debar them from attending services and receiving Christian instruction, if they so desired, nor did it exclude their children from any Christian privilege. The discussion was felt to have been timely.

The discussion as to what means can be used to raise the standard of Christian knowledge among adult Christians was also exceedingly helpful. The problem, ever present and often discussed, is, "How to enable uneducated or poorly-educated Christian men and women to increase their knowledge of the Bible and Christianity?" The crux is the country congregation. Members of city congregations are easily catered for. In country districts there are no teachers, and often the Christians are widely scattered and meet only on Sundays. Of first importance then is Sunday. From early to late the Christians should be at work with their books. But who is to teach them? Great emphasis was laid by everyone on the urgent necessity of giving special teaching to the more intelligent leaders and that this can only be done efficiently in the first Chinese moon. With

one voice the Council pleaded, "Let the first moon throughout the whole province be consecrated to this important service. Plan for it. Work towards it and from it. Let the whole Church come to recognize that a supreme effort must be made every year to make full use of that season, when the Christians are ready and willing to give their time to learning. So would the needed teachers be prepared for a year's teaching in their respective villages." But courses of instruction are needed. It was only in some such way that leaders would have sufficient authority given to them to urge the Christians on in their studies. The "mechanical" trait of the Chinese mind should be utilized and neither despised nor ignored. Give a Chinese a curriculum to work to, and to others with him, and his interest and energies are aroused. If to that is added the promise of an examination his zest is increased sevenfold. Why not have Provincial Examinations? Pastor Nying (C. I. M.), Hangchow, and Revs. MacLeod, Bakeman and Coultas were appointed a committee to draw up courses for the several grades of Christians, including those who read Romanized.

A further item of agenda had been sanctioned in view of the widespread recrudescence of persecution of Christians in connection with subscriptions for heathen processions and for theatrical performances in honour of local deities. The necessity of impressing upon the Christians the desirability of giving their subscriptions to be used in some local social effort, such as repairing of roads, bridges, etc., was accentuated. After further discussion a committee was ap-

pointed to proceed to Hangchow and lay the matter before the Commissioner for Foreign Affairs and to ask his advice and help in the matter.

(Signed) GEO. W. COULTAS,
C. M. S., HANGCHOW,
English Secretary, F. C.

The Eighth Annual North China Student Conference.

Amid almost ideal conditions of place and weather the eighth annual North China student conference met for the eight days plus one evening from June 30th to July 8th. The place was, as in previous years, Wo Fo Ssü, "The Sleeping Buddha Temple", in the Western Hills near Peking. The number present was considerably larger than ever before, the number of student delegates being nearly twice that of last year. The great increase in numbers was largely from students in Government schools, twenty-three Government, and twenty-four Mission schools being represented, in thirteen cities in Chihli, Shansi, Manchuria, and Shantung, and for the first time a majority of the delegates, 142 out of 262, were from Government schools. Almost exactly half of the delegates registered as not being Christians.

Thus the Conference was planned with non-Christians as well as Christians in mind, the need of China for deliverance and so for Christ being perhaps the central theme of the program. The twenty-nine Bible classes, which met for three quarters of an hour at the first period each morning, 8:00 to 8:45, were for Christians and non-Christians separately, the courses used being as follows:

for non-Christians, "Christianity as a Social Dynamic", used by thirteen groups; for new Christians, four groups, "The Will of God and a Man's Life Work"; for older Christians, eight groups, "The Dynamics of the Holy Spirit in the Apostolic Age"; and for the four groups of Volunteers, "Jesus' Sense of His Mission". Of these classes nineteen were conducted in Mandarin and ten in English. Almost all the delegates were registered in them, and for the eight days the average attendance was 85%. The leaders were in part Chinese and in part missionaries from most of the British and American societies at work in North China, with some teachers in Government schools. In the Conference as a whole, of the fifty-eight leaders and speakers thirty-one were Chinese and twenty-seven foreigners, for the first time more Chinese than foreigners.

The second hour of meetings, from 9:15 to 10:00, was given to small conferences or discussion groups, twelve in number, among which the delegates were divided at their registration according to their choice. Of these also some were intended for Christians and some for non-Christians, but in the registration the lines were not at all strictly drawn, and some groups attracted both. The subjects for discussion, each group having a different one, were as follows. Primarily for Christians were: "The Vitalizing of the Great Christian Doctrines", "How to present Christianity to non-Christian Students", "Personal Work, with Special Reference to Students' Doubts", "The Christian Life", "How to Christianize the School Life", and "The Church and Christian

Leadership in Relation to Social Reform". Primarily for non-Christians were: "Christianity and the Modern View of the World", "Methods of Social Service", "Methods of Social Reform", "Religion and Science", "Doubts and Difficulties of Students", and "Problems of China's Development". In six groups the discussions were in Mandarin, in three they were in English, and three were bilingual. These groups met separately for the first five mornings of the Conference, and on the next two mornings that hour was given to a general meeting at which a member of each group reported briefly to the whole body the gist of the discussions in his group.

The lectures and addresses which came from 10:30 to 11:30 were along the line of the published theme of the Conference, "Students and the Social Crisis in China", and were some of them of a very high degree of excellence, both in thought and in inspirational power. Three of these were delivered by Mr. C. T. Wang, General Secretary of the National Committee of the Chinese Young Men's Christian Association, two by Rev. Chêng Ching Yi, Secretary of the China Continuation Committee, one each by Secretaries Fei Hsing Jen and Chang Ch'in Shih of the Peking Young Men's Christian Association, Mr. Ch'ên Chê P'u, Dean of the Higher Normal College, Peking, Rev. A. M. Cunningham, and Dr. Arthur H. Smith. While the afternoons were for the most part left free for recreation of many kinds and conversation, a few extra meetings were held then, including one on "Young Men's Temptations, a Plea for Personal Purity," addressed by

Mr. C. T. Wang and Dr. Smiley of the Union Medical College, Peking, and one addressed by Hon. Chin Pang P'ing, Vice-Minister of Agriculture and Commerce.

Immediately after supper, at seven o'clock, there was a meeting on the slope of the high hill back of the temple in which themes connected with the choice and pursuit of a life work were presented. The peculiar beauties of that time of day among the hills and the wide view of the village-dotted plain made a wonderfully effective setting for the thoughts of China's need for varied service in the spirit of Christ. The hour of social games and music that followed, from eight to nine, was helpful in getting the men of different delegations acquainted and promoting good fellowship? After nine o'clock those who wished gathered in a quiet part of the grounds for a fifteen minute prayer meeting.

Several times during the Conference the attention of those present was called to the serious conditions connected with the flooding of large areas in the region South of Paotingfu, in which one of the leaders had been working. The appeal was made, not for contributions to relieve the suffering, but for men to determine that such conditions, involving doubtless official corruption, should be brought to an end forever. This appeal, while coming unofficially from one of the leaders and purely incidental to the Conference, seemed in striking harmony with its dominant note. A selection of Christian literature and Bible text books from the Association Press was on exhibit during the conference, and many sales were made of these, as

well as of Bibles and New Testaments.

Among the greatest privileges of the Conference for one of its leaders I should count the opportunities afforded for personal contact with a number of students who are seriously considering the claims of Christianity to their allegiance. I was greatly impressed to observe the readiness of response to the highest ideals to be found among a large number of the students from the Government schools. One, for example, said in conversation that he knew little of Christianity, had come to the Conference simply for a pleasant vacation, but that during it he had become deeply interested in Christianity, and that from then on he intended to devote a half hour each day to the study of the Bible, and had decided to follow its teaching so far as he found it met the approval of his conscience. A number were ready for the first time to announce their devotion to Christ's service.

I am told that at least six men volunteered for the Christian ministry as a result of the Conference, and that a number of others made decisions to enter the secretaryship of the Young Men's Christian Association and other branches of Christian service. But as in all spiritual relations, the full results elude tabulation or count.

DEAN R. WICKES.

Three Field-M Marshals and Foreign Missions.

The following letter signed by three Field-M Marshals (Lord Roberts, Lord Grenfell and Lord Methuen), was printed some months ago for distribution

among officers in the English Army.

Dear Sir:—As officers who have had the honour of serving the Crown in many lands among people of different races, we desire, from our own experience, to draw your special attention to a subject which we judge to be of the highest importance to a British officer.

Holding his Majesty's commission, you will probably before long serve abroad among non-Christian peoples. We would venture to remind you of the great influence of such a position and the serious responsibility it entails.

Whether we recognise the fact or not, our personal lives materially affect the estimation in which the claims of Christianity are held by numbers of natives around us. For instance, a thoughtless word, or careless behaviour may give them wrong and unfavourable impressions as to beliefs and institutions which we are sure you at any rate in your heart really value, and would wish to honour. Respect for the Christian Sunday and the attitude of a British officer towards Christian worship are closely observed, and have a great effect on the native mind. During his recent visit to India the high example of His Majesty the King in these two particulars has made a profound impression.

Besides this (sometimes unconscious) personal influence, there is the fact that you will almost certainly come into contact with the representatives of various Christian missionary societies whose special work it is to show to non-Christian peoples the love of Christ whom you profess to serve. We commend these missionaries to you as a body of men and women who are working

helpfully with the Government and contributing to the elevation of the people in a way impossible to official action. Some object to Christian Missions in ignorance of their real value. We would suggest that you will use all opportunities of making yourself personally acquainted with the work they are doing, and the character of their converts. Most Missions will bear looking into and we are convinced that if you do this, you will never afterwards condemn or belittle them.

Already the results of Christian Missions in many places are very striking. For instance in the Uganda Protectorate (Central Africa) there is now a prosperous and peaceful community of nearly 90,000 Christians where not one existed thirty years ago, and where unutterable atrocities were of daily occurrence; while on the N. W. frontier of India the pacific influence of Missions among the fierce Pathan tribes has been of incalculable value to our Government.

Some of the noblest characters we have met have been missionaries, and the friendships we have made with them are among our cherished memories.

We venture to hope you will make the acquaintance of such men, thus showing a fellow-countryman's sympathy in what is frequently a very difficult and discouraging effort, sometimes sorely trying to health and spirit.

We earnestly hope that you will receive this letter in the friendly spirit in which it is sent.

Yours very truly,

ROBERTS
GRENFELL
METHUEN

—*In The East and West.*

Notice.

The Kiangsu Federation will meet on the 17th of November at Yangchow.

The Subjects to be discussed are: "Pastoral Duties;" "Self-support;" "Church Papers;" and "How to Make Effective the Subjects Discussed at the Conference."

The Basis of Delegation will be as follows: Every Mission is entitled to one delegate for the first twenty-five (or less)

members, and to one additional delegate to every additional twelve and a half members.

Native Membership: Every church is entitled to one delegate for every three hundred members, and to one additional delegate for every additional one hundred and fifty members.

Delegates between Shanghai and Changchow will take the train leaving Shanghai at 11 p.m. in order to catch the launch, leaving Chinkiang in the morning, for Yangchow.

Social Service.

Some Suggestion Along the Line of Social Service.

ROBERT GILLIES.

Thirteen years of experience in Shansi have impressed me with the Chinese craving for help along the line of litigation, medicinal and financial aid. Against the first, which is by far the most urgent request from all classes—from the high official who has lost his office, to the poor peasant involved in a fight for ten cents—I have steel-ed my heart and prevented my Chinese colleagues from yielding to their requests. Sometimes, however, where the help of able Christian men has been available, some good has been done in settling disputes out of court. Unfortunately the litigants have sometimes gone back on the terms thus agreed upon and subsequent proceedings have caused much regret. While feeling that foreigners should absolutely refuse to meddle in any lawsuit whatsoever, yet at the same time it is to the Chinese a practical form of social service,

and the problem has to be thought of in connection with the founding of purely Chinese churches, where pastors and people alike, cut off as they are from the help their countrymen get from influential heathen, feel the need of help of some sort when faced with legal difficulties.

Our medical friends are not all in favor of the sale and distribution of medicine by unqualified missionaries or Chinese Christians. In this connection the opium refuges in this province, at one time the very best form of social service, and the great recruiting field for the Church, have now degenerated into useless, mercenary and often fraudulent schemes, at best a nuisance and at worst a curse to the Church. There are still a very few notable exceptions.

Then with regard to lending or giving financial aid, difficulties abound. It seems to me that something better than famine relief for starving people is necessary. Self-help societies are needed, though whether the Government schemes along this line will meet the need, or whether it will

be necessary for Christians to co-operate with the Government, remains to be seen. Some years ago I asked this question in the "Chinese Recorder," and later reiterated it at Dr. Mott's Conference, but was met with unbroken silence! As the majority of the Christians of the middle and lower classes are hopelessly in debt, is it right to exhort them to liberality to the Church without doing something to set them in the way of retaining independence? Having no place to put money, cash is always used as received, unless buried. I wonder if anything has been done in the way of a savings bank scheme. This in my judgment is a difficult and urgent need.

At the present time a very valuable work, and one that the Chinese would appreciate more than anything else, might be attempted, *i.e.*, some remedial or preventive measures for cattle plague. A few years ago a chief veterinary surgeon at the Horse Bazaar in Shanghai made a generous offer to train intelligent Chinese young men in the elements of cattle-plague treatment. I failed to find a suitable man at that time. Now conditions in China are different; disease among cattle is worse than ever and has become a tremendous economic burden. If only some Chinese Christian would train for this work and conduct it with a fair amount of success in the more needy districts the material blessings would no doubt increase the willingness to consider the importance of spiritual blessings. Vaccination, museums, and competitive industrial exhibits should be given much more attention than they have had in the past.

Forms of Christian Social Service popular in England and

America will never, any of them, become indigenous in China. I shall look eagerly for some further suggestions in regard to practical forms of social service.

The Industrial Yellow Peril.

WILLIAM NESBITT BREWSTER.

Our great-grandmothers carded the wool, spun and wove the clothes for their families. To-day their great granddaughters have leisure for cooking clubs and Browning circles, because the frontier home industry has evolved into the factory. Twenty-five years ago the Chinese woman spun thread by thread the clothes for her family. Now she buys the yarn, and weaves it. But the "flying shuttle" has arrived, and small hand driven factories have begun to appear. Soon the "Yangtse Gorges" and other limitless Chinese water-power resources, will be harnessed, and the household loom will follow the vanishing spindle.

So with the manufacture of shoes, and stockings, hats, and all between, covering the body from head to foot. The score of flour-mills in Shanghai point to the time when there will be no "woman grinding at the mill".

But what shall she do?

The cotton mills of Shanghai tell the story so that he who runs may read. The factory will suck into its vortex the womanhood and the childhood of China. The home industries of China are laborious enough, and conditions are far from sanitary. But hours can be long or short as the woman has leisure or strength. The children play about, under the mother's eye. Day or night she is not far away.

But in the factory ?

A wheelbarrow ride of an hour or less before six o'clock, and again after twelve long uninterrupted hours before a loom, or a group of spindles, lunching a cold bite without stopping: with a night shift of equal length, and no seventh day of respite, only stopping when the *Machinery* must have rest and clean-up, once in ten days:—these are the reported conditions, as they have begun to develop in the cotton mills of Shanghai. Where are the children all day? And all night too! What will the harvest be in the next generation, and in this?

These Shanghai factories are the forerunners of thousands all over China. They will set the pace for all that follow. In the minds of the people they represent western or Christian civilization more fully than do our schools and hospitals. The Chinese nation provides the raw material for more terrible exploitation than any other people. Its numbers, its physical strength, its industry are unequalled. The temptation to the capitalist of China and of all lands will be the greatest possible. If there is a "Yellow Peril" it is here. Not with arms of Maxim or Krupp but with the tools of peaceful industry does China menace the world. If China's blood is shed by western industry, then later will China bleed white the nations of the occident. No tariff wall will be high enough to protect any nation from the onslaught of the Yellow hordes, driven by exploiting industrial task-masters.

To prevent this calamity to China and to all mankind is a part, at least, of the God-given task of Christian missionaries. Has there been any thorough

study of industrial conditions of factory life in Shanghai, Tientsin, Hankow and wherever modern industrialism has started? Has it included not only the child and woman labor question, but all the problems of possible alternatives, and economic efficiency and justice to employer as well as to employee? We are all busy, no doubt, but can our time be used more effectively for the Kingdom than by authoritatively and thoroughly presenting to the public these important facts? Who will do it, if not the missionaries?

Let such investigation be sympathetic toward employer as well as employee. No doubt many a factory manager is dissatisfied with conditions, and would change them for the better, did he see any way to do so without financial disaster. There is much to commend and encourage too, and the wise investigator is on the alert to find wherein to praise as well as blame.

In Japan near Osaka is a factory where they have an eight hour day, Sunday closing and Saturday half holiday; extra pay for overtime work, profit-sharing, cottages on the ground for part of the workmen, and every effort is made to make conditions of labor sanitary, and ideally favorable. It is a branch of a great establishment in England, and the oriental employees are given the same consideration that characterizes that great Christian business house at Port Sunlight. Sir William Lever and his associates believe that the Golden Rule is good economics as well as good morals, and that it applies to the neighbor in yellow and black as well as to him in white. Their dividends show that 'godlikeness is profitable for the life that

now is, as well as that which is to come.'

All thoughtful students of social service and conditions the world over will await with intense interest the thoroughly scientific and sympathetic presentation of

the conditions and prospects of industrial development in China. Again, to whom can they look, if not, to the missionaries of Cathay, for leadership in this Christlike task.

Missionary Journal

BIRTHS.

At England, July 28th, to Mr. and Mrs. H. W. THOMASSON, C. I. M., a daughter (Gwendoline).

At Kuliang, August 13th, to Prof. and Mrs. H. V. LACY, M. E. M., a daughter (Mary Nind).

At Liangchow, August 14th, to Mr. and Mrs. A. PREEDY, C. I. M., a daughter (Edith).

At Kuliang, August 16th, to Rev. and Mrs. R. A. WARD, M. E. M., a daughter (Gladys Walker).

At Siangsiang, August 30th, to Mr. and Mrs. J. O. GROHMANN, C. I. M., a daughter (Katharina Meta Hanna).

At Hongkong, September 5th, to Rev. and Mrs. J. PARKER, C. M. S., a son (Arthur John).

At Kikungshan, September 10th, to Mr. and Mrs. E. BRETON, C. I. M., a daughter (Dorothea Margaret).

At Peking, September 13th, to Mr. and Mrs. LAWRENCE TODNEM, Y. M. C. A., a son (Willard Lawrence).

At Chefoo, September 14th, to Mr. and Mrs. HAROLD FREDERICK SMITH, A. P. M., a daughter (Grace Hamilton).

On September 15th, to Mr. and Mrs. R. J. DOBSON, M. E. M., a son.

MARRIAGES.

On June 11th, Mr. A. G. ROBINSON, Y. M. C. A., to Miss MARIAN RIDER, Kansas, U.S.A.

At Chester, August 5th, Mr. J. P. RODWELL, F. F. M., to Miss DOROTHY HOLMES.

At Yunnanfu, September 7th, Mr. C. A. JAMIESON to Miss N. PEARSON, both C. I. M.

At Shanghai, September 9th, Mr. A. HAMMOND to Miss G. M. BLAKELY, both C. I. M.

At Shanghai, September 15th, Rev. S. I. WOODBRIDGE, D.D., A. P. M. South, to Miss M. E. NEWELL, M.D., W. U. M.

DEATHS.

At Suitingfu, September 1st, Miss L. RICHARDSON, C. I. M.

At Wei Hwei Fu, September 15th, ANDREW MCCLURE, son of Rev. and Mrs. A. THOMSON, C. P. M., aged four months.

At Kuling, September 17th, Mr. W. W. LINDSAY, C. I. M.

ARRIVALS.

July 27th, Mr. and Mrs. LAWRENCE TODNEM, Y. M. C. A.

August 25th, Miss M. JONES, A. B. F. M. S.

August 27th, Mr. and Mrs. H. S. CONWAY and four children, and Mr. and Mrs. P. O. OLESEN and child, all C. I. M.

August 28th, Mrs. T. D. SLOAN, A. P. M.

August 30th, Rev. and Mrs. L. L. LITTLE, Rev. and Mrs. P. C. DUBOSE and two children and Rev. and Mrs. J. L. STUART and child, all A. P. M. South.

August 31st, Miss E. E. ANDERSON, M.D., A. P. M.

September 1st, Misses LOWE and RIDGELY, A. C. M., Mr. and Mrs. B. W. SMITH, Mr. R. L. CREIGHTON and Mrs. C. W. HARVEY and two children, all Y. M. C. A., Prof. and Mrs. H. W. LUCE and three children, A. P. M., Rev. and Mrs. J. GOWDY, Miss LAURA THOMPSON, Mr. CLARENCE T. CRAIG, Mr. T. C. TORREY, Prof. and Mrs. A. W. BILLING and three children and Misses P. C. WILLS and C. SIMPSON, all M. E. M.

September 7th, Mr. and Mrs. A. G. ROBINSON, Y. M. C. A.

September 14th, Miss B. M. P. PETTERSSON, C. I. M.

September 15th, Miss K. OGBORN, Rev. and Mrs. H. F. ROWE and four children and Dr. F. D. GAMEWELL, all M. E. M., Messrs. JAMES S. MITCHELL and DONALD ROBERTS, A. C. M., and Messrs. F. L. TINKHAM and Mr. D. W. CARRUTHERS, Y. M. C. A.

September 17th, Mr. and Mrs. C. F. BLOM and child, and Misses E. B.

SYOSTROM and E. A. M. JONSSON, all C. I. M.

September 18th, Misses M. E. WILSON, M. WILSON, P. E. WESCOTT, EDITH FREDERICKS, URSULA TYLER and M. B. THOMPSON, all M. E. M., Mrs. GILL and two children, Misses WELLS and OEHLER, Rev. L. R. CRAIGHILL, Dr. E. FULLERTON and Miss FULLERTON, all A. C. M.

September 19th, Mr. F. A. GUSTAFSON and Miss H. LUNDVALL, both C. I. M., Mr. and Mrs. E. H. LOCKWOOD, Mr. and Mrs. T. J. MCCONNELL and Mr. and Mrs. D. W. LYON and two children, all Y. M. C. A., Mr. and Mrs. LEAVENS, Dr. and Mrs. HUME and three children, Miss A. SASSEN, M.D., and Mr. Fiske, all Y. F. M. S., Miss MACINTOSH, C. C. M., Prof. and Mrs. H. R. LEQUEAR and Miss A. E. TRAUB, all R. C. in the U. S., Dr. and Mrs. BROWN, Mr. and Mrs. VINSON and three children, Misses DICKIE, HALL, FRENCH and NICHOLS, Dr. and Mrs. R. PRICK and child, and Rev. C. B. DAY, all A. P. M., and Miss STOTTS, Independent.

DEPARTURES.

August 20th, Miss M. C. STONE, M. E. M.

September 10th, Dr. AGNES M. EDMONDS, M. E. M., Dr. and Mrs. A. C. REED, Y. F. M. S., and Rev. and Mrs. W. A. REIMERT and four children, R. C. in the U. S.

September 12th, Rev. and Mrs. W. W. ADAMS, A. S. B. M.

September 17th, Miss M. A. SNODGRASS, A. P. M., Rev. and Mrs. S. H. LITTELL and four children, Dr. G. F. ALSOP and Dr. SHEPPLER, all A. C. M.

